UNITAS

Ecclesia "Clamat ad omnes ut revertantur et inserantur."
—St. Augustine.

INTERNATIONAL QUARTERLY REVIEW

Organ of the Association *Unitas*

ENGLISH LANGUAGE EDITION

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BOOK REVIEWS

THE GRAYMOOR PRESS, PEEKSKILL, N. Y.

VOL. II JANUARY-MARCH, 1950 NO. 1.

Nihil obstat:

Charles Boyer, S.J.,

censor deputatus

Imprimatur:

✠*Aloysius Traglia*

Archiepūs Caesarien. Vicegerens.

Ex Vicariatu Urbis, die 9 iv '49.

The Instruction on the "Ecumenical Movement"

On March first the *Osservatore Romano* published an important Instruction of the Holy Office on the "ecumenical movement". (We publish the full text on pp. 51-56) The newspapers had been announcing the document for several weeks. As soon as it appeared, the world press took it in hand, and in its haste often presented it badly.

To appreciate its true meaning, one should refer to the admonition (*Monitum*) given on June 5, 1948, which preceded the Assembly of the Ecumenical Council at Amsterdam. In this document the prescriptions of Canon Law were recalled on the subject of relations of Catholics with other Christians, and it was expressly declared that discussions with non-Catholics should not take place without the authorization of the Holy See. In fact, such authorization was given to no one for the Amsterdam Assembly. It was, though, accorded upon the request of the Bishops to various inter-confessional groups who were accustomed to convene periodically. The present Instruction of the Holy Office has as its purpose regulating in a general way the conduct of Catholics in their unionistic activity.

Both the preceding *Monitum* and the present Instruction were, indeed, made necessary by the new fact of the so-called ecumenical movement which came into being about 1910, and which since that time has been continued by a great number of Protestant denominations together with some groups of the "Orthodox" Orient. The instruction sees in the desire for unity which inspired this movement an effect of the prayers which the faithful have offered. But precisely because the movement, according to the intention of its founders, should reunite all Christians, it has placed the Church in the necessity of declaring ever more explicitely its manner of understanding such union, and of ruling the conduct of the faithful in relation to this new trend of the separated Christians.

The *Monitum* had recalled the restrictions imposed by the Church's legislation. The Instruction maintains the tenor of the *Monitum* entirely, but goes further by expressing the doctrine which is supposed by the canoncial prescriptions, and by indicating the conditions under which legitimate and useful contacts can be made between Catholics and other Christians.

We shall first dispose of a strange error of interpretation which has passed into a far too large number of the press reports. At a certain point in the Instruction it is stated that inter-confessional gatherings which propose merely the defense of the principles of natural law and social action are not considered by the *Monitum*. These are consequently not the object of the restrictions spoken of in the *Monitum* nor of the regulations which the Instruction codifies. The sense of this passage was misconstrued and the public was informed that the Instruction had as its purpose the formation of an anti-Communistic front; that is to say, a principal or unique object was alleged for the document which that document practically

said did not concern it. Inter-confessional groups organized for a specific activity and of a non-religious order have existed in the past and exist at the present time. One may only be glad to find them mentioned and approved in this official text with the simple and natural reserve that nothing will be accepted which is contrary to the social doctrine of the Church.

The purpose of the Instruction is to give the norms for inter-confessional meetings where religion is dealt with and where Catholics enter into discussion on an equal footing with members of another confession. The Holy See, which properly holds the faculty of authorizing them, delegates this power to the Bishops for a period of three years. The guarantees and precautions which the Bishops should observe are given in extensive detail. The ecclesiastics should be not only competent but prudent, and laymen may not be admitted unless they are well instructed and strong in the faith. Large public meetings are hardly encouraged. If they should be inter-diocesan, national, or international, the authorization should be requested of the Holy See.

The doctrinal part of the document merits the greatest attention. It is based upon directions already given by the Apostolic See, and notably upon the encyclicals *Satis cognitum* of Leo XIII, *Mortalium Animos* of Pius XI, and *Mystici Corporis Christi* of Pius XII. The Catholic concept of union is clearly and strongly inculcated: The only possible or legitimate union is that of the return of the dissidents to the Roman Church. There is to be no question of any plenitude which might be supposed as lacking to the Church, and which she would receive through the accession of the separated brethren. Rather, she would communicate her own plenitude to those returning, thus completing the elements of spiritual merit and value which according to varying degrees have been preserved in dissidence.

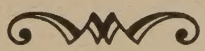
The Instruction demands that meetings and discussions between Catholics and other Christians should not be undertaken until provision has been made for all the guarantees of genuine usefulness. This precaution does not arise from pusillanimity or the spirit of arrogance, but wholly from the Church's motherly preoccupation for the good of her faithful. Not only should the choice of persons be made with great discernment, but the Church's doctrine should be declared integrally and without compromise during the course of the discussions or conversations. Should the more sensitive points be brought up, the doctrine must be maintained unveiled and without diminution. Thus there will be an open and simple affirmation of the true nature of justification, the Roman Pontiff's primacy of jurisdiction, and the Catholic concept of union through the return of the dissidents to the one Church of Christ.

In such wise the two objectives intended by the Instruction will be

achieved: purity of doctrine will be defended, and the danger of indifferentism avoided.

Catholics will receive this Instruction with gratitude, regarding it as their grand charter of unionistic activity. Likewise, it would seem that non-Catholics ought to recognize the spirit of faith and charity which inspires this grave document. Beyond doubt, the claims of the Church are firmly sustained, the guarantees against all doctrinal danger scrupulously demanded, and the limits of inter-confessional contacts prudently established. Yet, the concern of the Church to maintain her rights and to protect her faithful does not date from today. If there have been cases of contacts established between Catholics and non-Catholics under other conditions—I do not know if there have been—they would not have led to anything serious or lasting, but would simply have created dangerous illusions and have compromised the cause which they intended to promote. One may not ask of the Church that she act according to the principles of the Reformation. As for her, she asks nothing more of the Christians separated from her than that they study, recognize and follow the will of Christ such as it is manifested in the sources of revelation. She prays and fosters prayers that this work of truth and grace be accomplished. She requires of her priests and theologians that on every occasion they present competently and charitably, and with the greatest possible clarity the proofs that this divine Will has founded her upon the Rock and has secured her there. She also exhorts them to clarify where there is incomprehension, prevent confusion, and dissipate the prejudices which impede so many souls in good faith from seeing her true face and recognizing their Mother. If conferences, colloquies and mixed gatherings should not serve to achieve this end, what reason would there be for organizing them or even having to do with them? Do our separated brothers expect from us anything else than a clearer light on our Catholic faith? The success of these endeavors depends upon the grace of God and upon our cooperation with it. Before being achieved, it will cost mighty efforts and, doubtless, long years, but it will not fail altogether unless we fail in our duty.

Charles Boyer, S.J.



Situation of the Church in Hungary*

In 1944-45, immediately after the "liberation" of Hungary, the military commanders invited representatives of the Church to a conference. They requested them to open the churches, schools and religious organizations at once, and informed them that they should take up their work in such wise that normal life would be restored as soon as possible.

Within a short time a flourishing life developed on the ruins of the war. The priests and faithful cooperated in the work of restoration. With considerable material sacrifices and physical labor on the part of the latter, the damaged and destroyed churches and schools were repaired and rebuilt, and the havoc wrought upon them by the Nazi occupation and the conquest of the Red army was repaired. Not long after the termination of the war, a new religious life began which surpassed anything known up to that time. It seemed, at least according to appearances, that the Church was going to be well treated in the "democracy".

However in the autumn of 1945, under the direction of the Red Army's Propaganda Department, a so-called Antonia Abelovsky held lectures in Budapest and in all the larger cities of the country. She spoke with extraordinary naïveté about the position of the Church in Russia. The Church was "free". Religion was the private affair of the individual. The Soviet State did not concern itself with anybody's religious convictions. The Church, however, was not a juridical person, and inasmuch had no right of property, and could not maintain schools. Naturally, atheism was also free. Nevertheless, the priests were permitted to carry out their functions in their churches and the faithful could perform their pious practices undisturbed. Religion could be taught outside the churches (in the parish houses) and organizations for procuring funds to maintain the Church and Clergy could be established.

Reflecting upon the splendid network of schools which existed in our country, upon the obligatory instruction of religion, upon our excellently developed religious institutions and associations, and upon the encouraging progress of religious life, we asked ourselves in surprise, "Why have we been called to listen to these lectures? Why does this 'Moscow' record have to be played in a country which belongs to western Christianity? Are they foretelling our future—that freedom of religion will mean merely the freedom of priests within their churches, and permission to the faithful to visit them? Shall we be obliged to abandon our schools, relinquish our religious associations, our press, and without the slightest resistance surrender all rights outside the churches to victorious Marxism? And all this we should do with pleasure, grateful for this 'complete freedom'. We are

*) The author, Msgr. Zsigmond Mihalovicz, was General Director of Catholic Action in Hungary from 1932 to June 25, 1948. He succeeded in escaping after a preliminary interrogation of the police. On July 20, 1948, after a 5 days' trial in his absence, he was condemned to 10 years' imprisonment. This spring he will leave Rome for the United States where he will be guest priest in the Archdiocese of Chicago.

to follow the lead of Patriarch Sergius—make ourselves servants of Bolshevism, torn away from Rome, enjoying the numbered days of the faith in the depths of the churches and within our souls, until the day comes when progress and science will make a final liquidation of religion as the last remnant of the civilized world."

We felt for the first time the declarations of freedom of religion were just so many more of those lies which the Soviet manufactures with accomplished artistry. Assurances of freedom of religion merely served as an "eye-wash" for the westerners who were still firm in the faith, and to deceive the people who were not well informed. Operating behind the smoke-screen of this slogan they advanced with cold and merciless certainty toward the goal they had set for themselves. They were increasingly determined to curtail the influence of the Church, so as to breed a materialistic man severed from God and from faith in a life to come.

While from one side the Church was being encouraged to continue its work "freely", the shackles were already being bound around her from the other.

I.

As the Red Army advanced in Hungary, the estates in the occupied territories were immediately divided. No previous preparations were made, and the divisions were effected without the assistance of agronomic engineers. The large estates of the Church were also divided in this way.

According to Marxist dogma, religion is the product of the old economic system. Consequently, they held the conviction that the power of the Church would perish with the old world. Persecution of the Church was thus considered unnecessary, since her power should disappear together with her estates.

Notwithstanding, the Church made no complaint about her lost fortunes. Since the Bishops had favored a programme of land reform for the preceding twenty years, they did not now manifest any sort of resistance, but on the contrary asked God's blessing on the new proprietors. They did, however complain of the spirit of revenge against the ancient landlords, and of the fact that the institutions of the Church, suddenly left without support, were not in any way provided for.

The land reform threw the institutions into a critical situation over night. The following areas were siezed for division:

265,603	holds(°)	arable land
2,082	"	gardens
41,416	"	meadows
1,385	"	vineyards
89,723	"	pasture land
248,585	"	forest

(o) A hold equals approximately one hectare.

	5,197	"	marshland
	45,199	"	tax-free territory
TOTAL:	699,190	holds	territory

These lands were the property of the Bishops, the Chapters, and the religious orders. However, it had been a very long time since they had been used for the benefit of their owners. They had been used for subsidies to the many cultural, social, and religious associations. These institutions now remained without source of maintenance.

Yet poverty did not work any grievous harm upon the Church, and moreover did not succeed in breaking her power, in spite of the Marxist dogmas. On the contrary the faithful felt the responsibility of the suddenly impoverished Church. The new proprietors who had gained the former Church estates were leaders in the effort to come to her assistance. The Bolshevists had indeed counted upon these to become the Church's bitterest enemies. Reports were spread constantly from this time that the Church was trying to regain her lands, but nobody believed them. The people were even less convinced of the accusations made against Cardinal Mindszenty that he had attempted to restore the power of the former landlords, even when (after being prepared with mysterious means) he pleaded "guilty" of this "crime". The division of the land, then, and the disappearance of the old economical system did not succeed in breaking the Church's influence upon souls. Rather, she became really the Church of the poor when she was rid of her odious burden of large estates.

II.

Free use of the press was forbidden the Church, and is still forbidden now five years after the end of the war.

In 1945 only two four-page weeklies were permitted. At the moment of writing Hungarian Catholics are still permitted no more than this. These two are: the *Sziv* (Heart) on religious activities, and the *Uj Ember* (New Man) on the Catholic concept of life. Even these two are not permitted sufficient paper, and are on the slightest pretext interdicted or confiscated, or the workers will be ordered not to print them. In connection with the Potsdam conference, the *Uj Ember* was cited as proof of the freedom of Catholic thought, but in reality the use of the press by the Church is extremely narrow and extremely restricted.

Books, prints, and even unimportant invitation cards had to pass previous censure, while an application for paper had to be made to the Press Office of the State Department. Consequently, it became in actuality impossible for the Church to call upon the services of the press. The great Catholic printing office *Stephanaeum* was nationalized in March, 1948. Since that time the printed catalogue of Catholic books must be signed by

the Communist manager. Religious books, textbooks on religious instruction, New Testaments or liturgical books may not be printed.

The Church may not call upon the power of printed letters excepting in a strictly limited way, and inasfar as the censorship permits.

III.

From the very beginning no political parties on a Christian basis were permitted to function, even though the Catholic element during Nazi times had taken its part in the so-called "underground resistance". They were aware that a party with such an orientation would certainly have a revolutionary success among the Hungarian people. When finally permission was given to organize such a party, or parties, the representatives of the Catholic element showed great reserve in their attitude.

In the first election there was no party which had a distinctive religious platform. Nevertheless the majority of electors expressed their opinion against the Marxist parties and their determined opposition to Communism. The Communist party received only 17% of the votes. At the second election in 1947 this plebiscite against Communism was repeated. The Communists this time won only 21%, while the party which claimed to be Christian (although it did not enjoy the confidence of the official Church) came in second.

Although elsewhere in the West those political parties which embraced variant social ideologies obtained places in the political field, it was impossible in Hungary for the reason that the element of Christian thought was obliged to remain without deputies in Parliament. This measure was taken to impede a future major obstacle to the Communist plan.

IV.

The deceitful political game continued until 1948, abusing the terms "democracy" and "coalition", until the whole number of political opponents had been liquidated on various trumped-up charges. No further obstacle remained when the new Constitutions, exact copy of those of the Soviet Union, were drawn up in August, 1949.

But before obtaining their political autocracy, that is, during the time when they were not yet able to proclaim openly that Hungary was under the dictature of the proletariate, they played their game behind the word "democracy". They succeeded, however in obtaining the portfolio of the Interior, consequently gaining control of the police, and were then enabled to establish a terroristic organization which held the population in a state of fear. They obtained dominion over the press, and had the entire Hungarian press in their hands. They issued one decree after another in sharp contrast not only to the principles of Christianity, but to fundamental human rights (for example, members of the former county police were persecuted collectively, without any regard for the fact that many of them

had already been retired some decades before. Internment camps were set up for detaining persons whom the regime found objectionable. These could be accused of any crime whatsoever without recourse to any juridical process. Divorces were facilitated.).

Cardinal Mindszenty condemned all these injustices, and spoke of the facts boldly and in such wise that the Hungarian people were becoming embittered against the regime. He thus became the outstanding opponent of the Russian claims. He perceived the true character of the system and was aware that the game would be played until the whole country should be Bolshevized. Although the Cardinal actually spoke only in the interest of the Church's rights, and in defense of human rights, the Communists accused him of organizing a counter revolution. Finally, in the process which has now become world-famous, a caricature of juridicial process, he was condemned to life imprisonment. The intention was to overthrow in his person the forces of what they called clerical "reaction".

V.

A few weeks after the conquest of Hungary, the Russian military command requested the Papal Nuncio, Angelo Rotta, to leave the country. This Nuncio had remained in his house at Budapest even during the siege, and had undergone the horrors of that siege in his cellar. Nevertheless, he was not permitted to remain. (All subsequent efforts to obtain a representative of the Holy See have failed since that time—with a Nuncio Hungary would have "two Mindszenty's".) This action marked the beginning of antagonistic behavior toward the Vatican. In more recent times, the Vatican has been accused of subversively "instigating the people" under the pretext of defense of Church rights.

VI.

As the Hungarian political, economical and cultural life was pushed ever further in the direction of Bolshevization, obligatory religious instruction and the network of religious schools became a serious obstacle in the eyes of the Communists.

This struggle passed through three phases:

a.) The introduction of facultative religious instruction. This idea was proposed in 1947, but met with a violent protestation from the Hungarian people. Thousands of telegrams and letters were sent and many deputations made in protest against a change of the system of obligatory religious education of the youth. Even the Communistic political organizations joined in the general protest. The opposition of the Hungarians against the project was so general that it had to be shelved. Rakosi in person traveled about to calm the people, assuring them that their religious convictions would be respected, and that religious education would remain obligatory.

This was a tremendous victory for the Christian point of view. It exceeded even the expectation of the Church leaders who had not foreseen that the whole of Hungary would manifest such an overwhelming interest in the religious education of the youth.

b.) When the Social-Democratic party joined the Communists in 1948, the nationalization of schools was taken up suddenly. In spite of the short notice, the whole country rose up again in defense of the schools which belonged to religious orders. Not only were telegrams and declarations of protest sent to the Government, but signs of rebellion were manifested throughout the country. The people were resolved to defend their religious schools at any cost. The Government maintained control of the country by force of the army and the police.

The Communist party made no further retreats before the genuine will of the people. On June 16, 1948, declaring it urgent, they convoked a council which lasted two days. They decreed the nationalization of the schools, and proceeded to take measures against objectors, deporting hundreds to prison and internment camps.

With this nationalization there were confiscated:

2,828 Catholic elementary schools.
92 lay schools
35 high schools for boys
14 high schools for girls
7 colleges for male teachers
26 colleges for female teachers
2 colleges for professors
1 Catholic law university.

Also included were numerous agricultural, industrial, and commercial schools, women's educational institutes, kindergarten teacher's schools, and professional schools. They acquired the possession of a total of 3,142 schools (Catholic) along with many colleges, boarding-schools, and boys' and girls' student-homes. All these institutions along with their mobile and immobile capital became the property of the Marxist State without the slightest compensation.

The nationalization, or rather monopoly of instruction and education meant a tremendous blow for the Church, especially for the teaching orders, such as the Premonstratentians, the Pious Schools, and for almost all orders of Sisters given to instruction.

The Communists desired that these religious teachers and instructors should remain in their posts and continue teaching according to the Marxist system of education as state employes. This, however, they refused to do. Their life is now one of persecution. They are unable to carry on any work of instruction in their country. Many of them have found means of finding asylum abroad to escape persecution.

c.) The third phase: In August, 1949, religious instruction was made optional with a simple decree. During the time of nationalization, in the propaganda and in discussions of the law in Parliament they had insisted that religious instruction would remain obligatory. After one year they removed the mask. With the new Constitutions and the adoption of the Communist emblem they had already proclaimed openly that in Hungary too the Soviet system prevailed. They no longer hesitated to eradicate obligatory religious instruction.

According to the decree, parents should declare in writing before September 15, 1949, whether they wished religious instruction for their children. Here another typical declaration of the Hungarians' religious conviction occured when the overwhelming majority of the parents requested religious instruction for their children.

This was again an actual plebiscite. 98 percent of the citizens wished to maintain religious instruction. The typical workers' communities such as Csepel as well desired religious instruction. There were counties, even in the neighborhood of Budapest (Szentendre) where 100 percent of the parents chose for religious instruction.

The plebiscite was an open rejection of the Communist plan to reconstruct the whole educational system upon Lenin-Stalin principles and to base all instruction and education of the schools as well as that given outside the schools on a materialistic and Marxist ideology.

Recognizing the mood of the people, Rakosi made a furious speech on September 30. He attacked the "reaction of the Church", accused the Bishops of abusing freedom in their circular letter and of inciting the faithful against democracy. He claimed that the priests and nuns exercised spiritual terror. He said that the Party perceived all these manifestations and was aware of them, and would take the necessary moves against this new appearance of counter revolution.

Shortly afterward the directors of the schools received confidential orders on how they were to sabotage religious instruction. For instance: no place would be left for religious instruction in the yearly school programme. The children should be taken for excursions on Sundays, so that they would be unable to go to Church. If an instructor should come to the school he finds no children since they will have been taken to museums, sport-fields, or on excursions. Furthermore, the nationalized printing offices were unable to print religious textbooks, and the instructors will do any teaching from their notes.

As was to be expected a campaign was launched against the instructors of religion. They were accused of using "terroristic" methods on the children, and as "anti-democrats" were excluded from the teaching profession. This procedure was applied especially against the civil teachers

of religion. Other teachers who dared to assist the religious instructors in the slightest way were immediately expelled from the schools.

In the ten days following Rakosi's speech, the Communist press waged a fierce campaign against the Church which "abused" religious instruction. Events, persons, and places were enumerated in an effort to prove the Church's spiritual reign of terror. From the facts reported the observer may arrive at some interesting particulars. The schools mentioned were without exception from the regions inhabited by the workers. It is stated that the children themselves fought for religious instruction with the courage of adults mature in the faith. The papers described them as victims who had been instigated by the reactionary Church, but it is evident that the children also demanded inscription for religious instruction, and ostracized from their groups those who would not take part in religious classes. It seems, moreover, that they sometimes came to blows with such school companions, and according to the examples cited, the latter gave their parents no peace until they had registered them also for religious instruction.

This imposing declaration of the parents for religious education and the children's behavior in demanding the possibility of learning religion proves beyond a doubt that the Hungarian nation rejects the materialistic, atheistic education. The declaration was so universal that the Communist newspapers began to cry out for "freedom", which, of course, meant the freedom of atheism for the alarmed parents and children who had not registered. One sign of their fright was that some parents sent in their names declaring they had not signed the list of those wishing religious education for their children, and protested that their signatures were forged.

This testimony in favor of religion of the Hungarian parents, children and youth takes on a pathetic character when we consider the present actuality. We must acknowledge that the Bolshevik atheistic education has already begun to have its effect upon the young. It is true that the Sunday Masses are so crowded that in many places the churches are insufficient to accommodate all and the main parts of the Holy Mass are transmitted by loudspeakers to those assisting outside the church, but it has been noted that the faithful comprise chiefly the older people, and the youth has already begun to stay away.

In Hungary the characteristic tactics of the Bolsheviks are used in winning over the people. Finding that the older generation is too conservative, and that their convictions cannot be sufficiently altered, they concentrate their forces upon winning over the youth.

What are their secrets in the conquest of the youth?

a.) Coeducation, especially among adolescents. They officially organized the so-called "Pioneer" movement of which every Hungarian child and adolescent is a member. Children of both sexes are mixed together,

and on Sundays are taken together on excursions. Moral depravity, especially among the ranks of the very young, is already showing grievous consequences. Infant mothers are by no means rare; children returning from excursions relate amazing "experiences" of sexual life to their parents.

b.) At great expense "popular colleges" are systematically erected where principally young workers and peasants are placed. The Communist government set up these colleges with little difficulty since they had seized boarding houses already prepared and fully equipped when they confiscated the Catholic students' boarding houses. At the present time 30,000 such young people are "educated", without charge, naturally in the complete Marxist-materialistic ideology, without God, and without religion. These students are destined to become the fighting soldiers of Bolshevism.

c.) The best young members of the "Pioneer" movement are indoctrinated in special courses, and distributed systematically among the various schools. Thus agitators are bred from among the youth itself. The idea of Catholic Action, that every social class must be led to Christ by an apostolate deriving from the same class is thus perverted to the use of the Communists. These young agitators watch their companions and observe whether they go to church, are in contact with priests, or study religion, and then report their observations along with the names involved, to the Party organizations for the youth. They further make it their duty to instill doubt in the young souls, and agitate against religious exercises, instructors of religion, and against the Church.

d.) The youth is given preferred positions. It is a general principle that those who come from the workers and peasants should be placed in leading positions. Recently, for instance, a tram conductor was elected Vice President of the Supreme Court. It is the ordinary practice in factories, banks, and institutions of the State and the Ministeries that such elements should take their place in the most important key positions. The young are given preference in the well-paid and powerful positions. The sole requirement is that one be an ardent and aggressive Communist. The temptation of a high standard of living has corrupted many of the young.

e.) To obtain admission to a University, no "middle school" diploma is required, but before entering the applicant must pass an examination. In September of the current school year, the selective examinations were no longer conducted by a committee of specialized professors, but by a committee selected from the Communist youth organizations. These were completely bewildered peasant and worker youngsters. Every candidate was required to give a concise answer to the following three questions: 1.) What is the difference between Marxism and dialectical Marxism? 2.) What is the candidate's opinion on the Mindszenty case? 3.) Does he con-

sider himself obliged in conscience to the decree of the Holy Office on Communism? It was possible for the candidate to give an elusive answer to the first two questions, but he had to take a definite stand in the third. Here he was brought face to face with the question of his faith, and indeed with his entire cultural tradition. If he responded that as a Catholic he consequently believed himself obliged in conscience to the decree of the Holy Office, he was refused permission to be enrolled in the University. Thus the selection became a process of expulsion in which the best of Catholic youth was unable to win admission to the University.

VII.

The education and instruction of the youth is now entirely in the hands of the Bolsheviks, who unscrupulously use all possible means to gain their ends.

a.) Ortutay, the Minister of National Education, in 1948 introduced new textbooks. When they were ready, they were given out for use and were made the occasion of a great festive celebration. In 1949 these textbooks were abolished and new ones were produced which are nothing else but Bolshevik propaganda material. There is no possibility of studying foreign languages in the Hungarian schools, not even facultative, excepting for Russian which is obligatory in every school. The western elements are extracted from every subject, and examples to be followed are those offered by Soviet literature, history, and science.

b.) Marxism is an obligatory subject. This consists in the study of works by Lenin and Stalin. Here is one example: At the pharmacists' school the student is required to study this obligatory subject given in two lessons a week of theoretic and four hours of practical instruction. Further he learns the Russian language in two hours of theoretic and four hours of practical teaching. In professional instruction the greatest importance is given to political education and education for Russian friendship.

The pressure on the youth is so strong and so universal that its influence will be felt in a few years. As concerns the youth, the future belongs to Bolshevism and to Russian imperialism.

c.) That the monopolized Hungarian system of schools and education is nothing but a huge propaganda organ of the Communist party is proved by the so-called "circles of study", not only in the "middle" and professional schools, but also in the universities.

The children and students are obliged to attend these circles of study every afternoon. Under the direction of a Communist teacher or a propagandistically trained boy or girl, they prepare themselves for the lessons of the following day. Each circle has 15 members in which the scholars learn collectively. Provision is also made for sports, games and amusements. The children are completely severed from the influence of their

homes and families, and are brought up collectively. They must know by heart the history of the Bolshevik party, and the more important events and life of its great men.

The same system prevails in the Universities. The time-clock system was introduced. The doors are closed after 8 o'clock. Every month their time-cards are checked for missing hours. They are segregated in "circles of study" with a secretary leader. The circles unite six times a week. The main study is centered upon knowledge of Bolshevik doctrine, because no one can be a good engineer, physician, or employee without the complete Bolshevik ideology. The aforesaid secretaries are present at every examination as political judges. In the conferences of the circles held six times a week the principal topics deal with *Weltanschauung;* for example, concerning man's origin, the existence of the soul (man's origin according to the *fin de siècle* theory of Darwin). If anyone should dare to answer according to the Christian point of view, he would be declared a "class-alien" and expelled from the university. He would ruin the "ideological unity".

The circles provide for the students' amusements: for theater and moving picture tickets, and tickets for the common table (mensa). The university itself gives the appearance of a Communist party-house, generously arrayed with large inscriptions of Stalin's sayings, and Communistic mottos. The circle is a complete little world in itself. The Catholic youth soon begin to vacillate under the great pressure. They see no books which could assist them in their problems and the priests are afraid to give them the answer they seek because of the many *agents provocateurs.*

d.) The directors of the elementary and middle schools have already received instructions that in the near future (the precise time is not yet determined) they should send telegrams in the name of the students to the Minister of National Education demanding the canceling of religious instruction even in the facultative way. They are further instructed in psychological means of instigating the children themselves to expell the memory of Christ from their classrooms.

VIII.

Although primary importance is given to the youth, the ideological education of the adults is not abandoned. A separate ministry was founded for this scope under the direction of Jozef Revai, the fanatic and possibly insane ideologist of the Party.

On every possible occasion Rakosi urges the importance of theoretical instruction. With the aid of an enormous organization, the work of re-education was begun this winter. A great quantity of books and printed texts was thrown into the market, designed to create a dictature of Bolshevism in the brain also.

For three years 30,000 teachers will be given specialized training. In all walks of life a great effort is being made to introduce the Bolshevik political *Weltanschauung* into the minds of the people, to impart an exact knowledge of Marxism, and mastery in the new gospel—the thoughts of Lenin-Stalin-Rakosi.

I need hardly repeat that this intellectual atmosphere is completely without God, and without any recognition of the other world. There is no open persecution of the Church in Hungary. The churches are open, and the faithful may visit them. However, those who attend regularly are declared unreliable and are sooner or later discharged from their jobs and deprived of their means of livelihood. A diabolical campaign against souls is being waged passionately, and with diabolical skill. The basic note was sounded in the lectures. The Communist regime is against the Church. Every possible historical lie and false accusation is being renewed.

A programme of infernal destruction is being carried out in Hungary behind the smoke-screen of "freedom of religion". With brutal, impassioned fanaticism, and wielding the whole force of political power, it is determined to tear a nation away from its thousand year tradition of Christian faith.

Zsigmond Mihalovicz.

Some Information Concerning Societies for Assistance to Catholics of Oriental Rite

(Continued)

VIII. L'ASSOCIATION DE SAINT LOUIS, OEUVRE POUR LE SOUTIEN DE LA NATION MARONITE DU LIBAN (1876).

In 1876 a movement sprang up, also at Paris, which rendered some service to the Maronite people: *L'Association de Saint Louis, Oeuvre pour le soutien de la nation maronite en Orient.* Since in the Orient (with the exception of Turkey, and this only for the last few years) *nationality,* and even *citizenship,* was strictly coupled with religious confession,[1] the Orientals when speaking of their respective communities commonly use the term *nation* as a synonym for *church.* Thus, the Association which we treat of here seems to have had, and had in reality a double aim: to maintain the semi-independence of Lebanon, and to aid the Maronite Bishops in the formation of their clergy.

The founder, Louis de Baudicour,[2] was a member of the French aristocracy. He was born at Paris, February 2, 1815, studied at the famous *Collège Stanislas,* frequented the no less famous catechism of perseverance of Félix Dupanloup, the future Bishop of Orleans, and was one of the first propagators of the well known Conferences of St. Vincent of Paul for charity to the poor in their homes. In those times, all the bourgeoisie and part of the French aristocracy were already imbued with the skepticism of Voltaire and Rousseau. Human respect reigned on all sides, wherefore it required real courage for a person to declare himself Christian and practice his faith openly. The French nobility, principally in the families who embraced the cause of what was called the "legitimate" branch of the Bourbons constituted a rather closed circle, hostile to the ideas of the modern epoch. They were, however, persons of exceedingly sincere principles, and inclined to react easily to suggestions of the Crusades in which the ancestors of many of their members had participated. The de Damas family is an example. All this explains the success of the Institute founded by Louis de Baudicour for the Maronites among the highest circle of French society of that day.

However, one cannot well comprehend the origin and development of the *Association de Saint Louis* without some preliminary sketch of the politico-religious history of Lebanon, which is not very generally known.

Until the Arab conquest in 636, that region, then forest-covered and almost uninhabited, had been a part of the Byzantine Empire, and from the religious point of view, of the Antiochian Patriarchate. The unity of that Patriarchate had been severed for the first time in 543-544 when the Monophysites—or rather the adversaries of the Ecumenical Council of Chalcedonia of 451 and of the doctrine of the two natures in Christ defined

by it—established a hierarchy apart. Those who took the side of the Council which the Emperors of Constantinople supported, had already for some time been called *Melkites* or Imperialists (from the Syriac, *malak*, king) by their adversaries.

The religious schism menaced political union. It was necessary to arrive at an agreement. For this purpose the Emperor Heraclius construed the idea of monotheism (two natures in Christ, but one sole divinity). This was a new heresy, and was condemned by the Ecumenical Council of 680. Nevertheless, the Byzantine Court professed monotheism for a half century.

At the source of the Orontes in northern Syria there existed a large Melkite monastery, the archimandrate of St. Maro, bearing the name of a holy hermit of the fifth century. Since it was an obligatory halting place on the great imperial road between Antioch and Damascus, it was heaped with favors by the Byzantine sovereigns, particularly by Justinian. From the political point of view as well as the religious, it sympathised with Constantinople in spite of the Arab domination.

The dogmatic definition of the Council of 680 was at first little known in Syria, because of the constant warfare between Byzantium and the Arabs. The first to bring news of it were some prisoners of war, who, however, did this in a nebulous sort of way. It was only later that the Syrians could have accurate information, and even then it was not believed by all.

From about 702 until 742-743, the Melkite Patriarchal See of Antioch remained vacant. The Califs could not permit that a successor be named to a Patriarch who resided at Constantinople. Thus two parties were formed among the Melkites of Syria: those who accepted the Council of 680 and those who rejected it, not being able to comprehend the about-face of the Emperors of Byzantium, and remained perfectly orthodox, as it would seem from recently discovered documents, but according to a badly worded formula which left itself open to an unfortunate interpretation. The latter had their center in the monastery of St. Maro. Finding themselves without a Patriarch, they elected one chosen from among themselves, in good faith believing themselves in the true doctrine. The Califs, who did not fail to grasp these dogmatic subtleties, even though they were Mohammedans, allowed them to go ahead, since in this wise the line of separation became still more marked between their subjects and the Emperor of Constantinople, who in the meantime had returned to orthodoxy. It was only when peace was restored, between the two empires—at least a temporary one—that the latter permitted the more exactly orthodox Melkites to elect a Patriarch in their turn, this time residing at Antioch.

A fierce struggle arose between the two parties. Strong with the

favor of the Calif, the orthodox Melkite Patriarch made it his first duty to eliminate his "Maronite" Melkite competitor, who savored of at least apparent monotheism.

Combatted from both sides, by the monophysites in great favor of the Court of the Califs at Bagdad, and by the orthodox Melkites equally recognised by the same, the Monks of St. Maro and their peasant tenants made the decision to emigrate. This emigration was made toward northern Lebanon in small groups. They were conducted by leaders who were called *muqaddamîn* (guides). They established themselves in Lebanon, spreading little by little toward the south. They constituted a society which was almost feudal in its organization, and the Patriarch became their supreme head. He in turn was surrounded by a few bishops who had jurisdiction over no well determined eparchy, and who maintained this status until the Lebanese Synod of 1736. Protected by mountains difficult of access, belligerent of necessity, the Maronites were able to preserve semi-independence in relation both to the Califs of Bagdad and to the Ottoman Turks after their conquest of Syria in 1516.

When the Crusaders began to come through the passes of the Taurus on their way along the coast to Jerusalem, the Maronites received them as natural allies, and formed an alliance with them. From these first contacts there grew up further more intimate relations in religious affairs. These Maronites were monotheites, but in good faith. They were monotheites merely because of an excessive attachment to the opinions of Byzantine emperors long since forgotten. Consequently the Maronites found no difficulty in uniting themselves with the Roman Church for the first time in 1182, and in a more solemn form in 1215 under Innocent III. From that time they have remained Catholics, all the more faithful to Rome because they found themselves surrounded on all sides by adversaries of every kind.

The semi-independence of Lebanon was maintained to the time of the conquest of Syria which was effected in 1831 by the Egyptians under the leadership of Ibrahim, son of Mohammed Ali, the restorer of modern Egypt. Two indigenous dynasties, the Ma'an (1544-1697) and the Shihâb (from 1697) exercised supreme power which was recognized by all, including the Ottoman Porte. Lebanon, a stronghold of Catholicism, served as refuge for the heads of the communities of the various rites united with Rome which were already being established in Syria in the seventeenth century. They were being persecuted elsewhere by the dissident Patriarchs who from the time of the Mussulman conquest in the seventeenth century exercised considerable civil power sanctioned by the mandates of the Califs and Sultans. It was only in 1829 that the Ottoman Catholic subjects obtained civil emancipation.

The Egyptian regime (1831-1841) would have been extremely bene-

ficial to Syria and Lebanon if it had not been for the excessive taxes and the military conscription. The war of Mohammed Ali against the Sultan Abd ul-Medgid and a revolt of the peasants in Palestine and the Druzes in Haûrân[3] had, however, made these measures urgently necessary. The Great Prince of Lebanon, Bashîr II Shihâb, declared himself for the Egyptians. For him it was the sole means of maintaining his power. In this conflict, Mohammed Ali was supported by France, while the Sultan was supported by England. As a result of the intervention of the other Powers, the treaty of London (July 15, 1840) restored Syria to the Sultan and the Egyptians were obliged to withdraw. Bashîr II never regained his principality, but the Porte, now lord of Lebanon, placed there another member of his family, Bashir III Qâsem. The hostility of the Druzes of Lebanon against the Maronites dated from this period, because England had invited them to rise up against the Egyptians and against Bashîr III, offering the Druzes their entire support.

Bashîr III Qâsem's Council of Administration was presided over by a Christian and this was offensive to the Druzes. A rebellion broke out in October 1841 with a first massacre of Christians, both Maronites and Melkites. In 1842 the Sultan 'Abd ul-Medgid profited by the situation to declare his absolute dominion over Lebanon and to place over them a Turk as governor with two Druzes for assessors. This solution dissatisfied both parties, both Druzes and Christians, to such an extent that a request was made from both sides for the return of the Shihâb. Since the Gate did not accept the request in any way, Austria took it upon herself to make a proposal, which was accepted by the other Powers, to divide Lebanon into two *qâimaqâmat,* one Druze, and the other Christian. The proposal was accepted but many of the resulting districts contained a mixture of both Druzes and Christians. In 1845, after two years of peace, civil war broke out between the two ethnical elements. The Porte wished to intervene again, but the powers impeded them. While allowing the formation of the two *qâimaqâmat* to remain, they established in each of them a mixed Council in which, however, the Christians found themselves in the majority. Another innovation was that of making the *shaykh,* or petty feudal lords, subject to taxation, although they had been exempt from taxation up to that moment. In 1859, a Maronite peasant of Ra'ifûn, one Anthony Shidiâq, formed a plot to disposess the ruling families of their goods. The coup was only partially successful, but the influence of the *shaykh* from that time was ruined for evermore, and the people found themselves deprived of their natural leaders when disturbances were to arise fifteen years later in 1860.

These uprisings were caused primarily by a reawakening of the Mohammedan fanaticism—greatly excited by two imperial acts wrested from the Powers in favor of the Sultans, the *hatti-sherif* of Gulhané of Novem-

ber 3, 1839, and the *hatti-humayun* of February 18, 1856 which was designed to dispel, at least in part, the scandalous inequality of treatment between Christians and Mohammedans. The profound antipathy which still persisted between Druzes and Christians were another cause. The disturbances took on the character of a war of extermination. In May and June of 1860 the Christians were massacred (Maronites in Lebanon and Melkites of both confessions at Zahleh, Damascus, and Marg'yûn, or the land around the ancient Cesarea Philippi) by both Druzes and Mohammedans. There followed a too brief French intervention, opposed by the other Powers, and then the Regulation of Lebanon of June 9, 1861. This Regulation established Lebanon as a district semi-independent from the Porte with a Christian Governor selected from among the ethnical elements foreign to the Mountain—either an Armenian Catholic or a Latin. The regime of 1861 restored peace in Lebanon which lasted up to the first World War of 1914-1918.

These explanations, however long they may be, are necessary to understand the half political, half religious politics of Louis de Baudicour and of the *Association de Saint Louis des Maronites.*

After the first massacre of 1841 and the establishment of the two *qâimaqâm,* the Christians of Lebanon, toward the end of March 1844, sent a Maronite Priest, Fr. 'Azar (Lazarus) to Europe to plead their cause.[4] He came first to Rome, and moved by his supplications, Gregory XVI undertook some dealings with the French Government in an attempt to improve the Lebanese situation. From Rome Fr. 'Azar went to the King Ferdinand II at Naples and obtained recommendations of the same sort. It is said that this Father had even requested the intervention of the Russian Czar, Nicholas I, who certainly cherished little love for the Catholics. He is said to have responded that since the Maronites were protected by the French, the Czar could do nothing for them without the beneplacitum of the French Government.

'Azar came to Paris, but since he knew absolutely no French, he was at a loss to know how to act. Nevertheless, he was put in contact with certain members of the Society of St. Vincent of Paul, among others Louis de Baudicour. The latter presented him to the Count of Quatrebarbes, member of the legitimate minority of the French Cabinet, who about January 6, 1847, spoke on the Lebanese petition without, however, obtaining any result since the Minister Guizot was too closely in league with British politics. On July 3, a member of the majority, Count Paul Daru, made his report on the petition, to the effect that both the Druzes and the Christians demanded the return of the Bashîr dynasty. The minister succeeded in obtaining a favorable response to a petition of the majority. His request was accorded and a Commission of inquiry was sent to Syria, furnished with instructions accurately prepared according to the political

sense desired by the Minister. In this wise one could be certain of arriving nowhere. Moreover, the Revolution of 1848 gave official France good reason for other preoccupations.

That which the French Government did not propose to do, was attempted in another form by private initiative. The unhappy Maronite delegate by mere chance made the acquaintance of the Countess Anquetil, who, profoundly moved, devoted herself with great zeal to the welfare of the Lebanese. After a number of meetings, a *Société de secours en faveur des Chrétiens du Liban* was founded under the presidency of the Duchess de Narbonne-Pelet, with a Committee of some forty ladies of the aristocracy. A month later, six regional Committees had been established, not only in France, but also at Brussels and Aix-la-Chapelle. Apparently the members already numbered about four thousand. The Countess Anquetil made a report of all this to Pius IX, who on January 28, 1848, published a laudatory Brief in favor of this charitable institution.[5]

Unfortunately, in the following month the Revolution dispersed the members of the Central Committee, and the Duchess de Narbonne died. Before long the Société had ceased to exist. Thus finished the first phase of the Louis de Baudicour's activity.

In 1872 Mar Joseph Debs, Maronite Metropolitan of Beyrouth, in order to combat Protestant propaganda and to obtain for his co-nationals their own educational institute similar to that which the Jesuits directed in Ghazîr and the Lazarists in Antura, sold some property of the mensa episcopale and began the construction of a large college to which he intended to add a minor seminary. As was to be expected, the expenditures were considerable, and toward the end of 1875 Debs requested and obtained letters of recommendation from the Propaganda for the center of the Propagation of Faith at Lyons, for the Austrian Verein, and for Cardinal Henry Edward Manning, Archbishop of Westminster, for the purpose of collecting funds to continue building. Not yet satisfied with the success of this collection which he said was insufficient, he sent two priests, Louis Zûaîn and Joseph Zoghbî, respectively to France and England to solicit in his name. However, he did not have any authorization from the Propaganda for this, although such an authorization was required according to the Circular to the Nuncios of April 1875[6] to avoid the too frequent abuses.

At this time Louis de Baudicour intervened. But in the meanwhile he had not remained idle. In 1851, together with some young students and barristers, he had founded in the *salon* of a member of his own family the *Cercle catholique du Luxembourg*. All members of the group went out to speak in public on various arguments. This circle is still in existence. He had visited Lebanon and had conceived the project of attracting thousands of Maronites to Algeria to colonize it.[7] In 1856 he was

called to take part in the general Council of the incipient *Oeuvre des Ecoles d'Orient.*[8] He had little sympathy for the Melkites whom he accused of being ignorant of Greek, which he believed to be their liturgical language.[9] Moreover he accused the Propaganda of being convinced "qu'il n'y avait de conversion assurée pour les chrétiens d'Orient qu'en les adoptant dans le rite latin", and that they only resigned themselves in cases of necessity to *tolerating* the Oriental rites, excepting the Maronite rite, which in using the Syriac language, the tongue of the Saviour, found favor. For this reason he candidly believed that "ceux qui abjurèrent leurs erreurs lui accorderaient plus volontiers leur confiance qu'au clergé uni auquel le Saint Siège leur prescrit de se rattacher".[10]

He had the idea then, as he recounts himself[11] of reviving the ancient charitable Association, already approved by Pius IX, and this in collaboration with Zûaîn. Thus there came into being on June 1, 1876, the *Association de Saint Louis, Oeuvre pour le soutien de la nation maronite du Liban* with the motto—taken from its sister organization *Oeuvre des Ecoles d'Orient*—"Dieu le veut". Zûaîn traveled over the whole of France founding Committees in the principal cities. In May, 1877, the first number of a Bulletin appeared bearing various episcopal approbations.

Rome's recognition was yet to be obtained. An address was composed for this purpose on April 25, 1877, signed by the President of the Association, Eleanore de Durfort-Lorges, of all the ladies composing the central Council and the members of the Paris Committee under the presidency of Jean Poujoulat, historian of the Crusades and very fecund journalist. The address was presented to Pius IX by Mar Ambrogio Notayn ad-Dara'ûnî, titular Archbishop of Adana, and Procurator of the Maronite Patriarch at Rome. He assigned as aim of the Association the restoration of the Maronite Seminaries, and recalled the former institution already approved in 1848, of which this Association claimed to be the continuation. Pius IX limited himself to affirming on May 16: *Benedicat vos Deus et protegat* ([12]). This is a very common formula, well known in the style of the Roman Curia, which is in no wise "an approval", although the Association presented it in this light.

It is to be noted that although some Bishops were favorable, all did not regard it in the same way. The Nuncio of Paris, Pius Meglia, made known that such a number of all kinds of collections were being made, above all at Paris, that it would be necessary to take some severe measure against them, in view of the fact the alms for the diocesan institutions were decreasing, and even the Obolo of St. Peter (Peter's Pence) suffered from it. Wherefore, everybody was diffident as concerns the Oriental collectors, and willingly refused them. The Center of the Propagation of Faith established at Lyons and Paris stirred up complaints against such collections.

The Bishop of Bayeux, Msgr. Flavien Hugonin, learning that the collection of Zûaîn was not authorized by the Propaganda, obliged him to suspend collection in his diocese. On its part, the Propaganda demanded of the Metropolitan of Beyrouth, Mar Joseph Debs, that Zûaîn be recalled, but the latter left France only in the latter months of 1879.

The rivalry of the *Oeuvre des Ecoles d'Orient* was evident. Already its Bulletin had put its members on guard against the undue collections.[13] On February 2, 1878, the Director General, Stephan Dauphin, made a protest to the Propaganda against the *Association de St. Louis,* explaining that it was an entirely new institution since the former one approved by Pius IX in 1848 had been inexistent for twenty-two years. Toward the end of the same year the Committee of Nancy of the *Association de Saint Louis* decided upon a fusion with the *Oeuvre des Ecoles d'Orient* ([14]). That of Dijon did likewise in March 1879.[15]

The Propaganda then made a proposal of adjustment. While remaining firm on the resolution it had taken not to approve the *Association de Saint Louis,* the two institutions should agree on the manner of founding the Committees, that is, the whole *Association de Saint Louis* with the *Oeuvre des Ecoles d'Orient.* The Committees of the former would be directed and administrated by the Director and the General Council of the latter. All the collections made by the Committee of the *Association de Saint Louis* would be turned over to the Apostolic Delegate of Syria to be spent in favor of the Maronites according to the pre-established aims of the new Association. As a matter of fact, the Propaganda was aware that there was not a nation in the Orient so well furnished with public religious and educational establishments, and all abounding with means, and so rich but badly administrated, as the Maronite nation.

Dauphin accepted,[16] but Poujoulat refused, perhaps persuaded by Baudicour, who held to his idea of regenerating the Maronite clergy through the Maronites alone,[17] while the Holy See desired that this be effected with the cooperation of the Latin missionaries, and under the direction of the Apostolic Delegates—a system which indeed had given excellent results among the Melkites, Syrians, Chaldeans, Copts, and which promised good results also for the Maronites after the latest Regulation of October 16, 1934, according to which the Maronite Seminaries are concentrated in one house in the charge of the Jesuit Fathers of the Syrian Mission.

Poujoulat died in 1880. In the summer of 1881 a certain fusion was made between the *Oeuvre des Ecoles d'Orient* according to the conditions desired by the Propaganda.[18] As for Louis de Baudicourt, he still had the courage to make a pilgrimage to the Holy Land in 1881. Unable to secure a formal approbation for the Association so dear to him, he attempted, but without success, to obtain a concession of indulgences which

would have served in some measure to substitute for it, at least among the pious souls. Propaganda, which remained on the watch, had the request rejected. Baudicourt died piously on May 15, 1883. To substitute for him, the Council selected Viscount George de Ponson d'Amécourt, who renewed the petition on March 28, 1884, without any more success. Nevertheless activity in favor of a separate institution continued. The four hundred pilgrims to the Holy Land in 1884 each received a copy of an *Appel . . . en faveur des Maronites* which contained some gross exaggerations: it said among other things the Maronites numbered a million in all, whereas the number could mount to three hundred thousand at the most.[19]

The fusion, made in the middle of 1881, became definitive in 1885. From that time the receipts of the *Association de Saint Louis* figured almost regularly in the annual report of the *Oeuvre des Ecoles d'Orient*.[20] It is mentioned the last time in the report of 1896. The *Bulletin* was still being published in 1906. Henceforth there is no further news of it. The balance did not exceed 7,000 francs.

Cyril Korolevskij

(*To be continued*)

* * * *

NOTES

1) Concerning this concept entirely peculiar to the Orient of public law, unintelligible to those who have not lived in those countries, cf. Cyrill Korolevskij, *Histoire des Patriarcats Melkites,* vol., III, Rome, 1911, pp. 491-496.

2) These biographical particulars are derived from the necrology published in the *Bulletin* of the *Oeuvre* he founded, No. 23 (November 1883, January 1884), pp. 382-385 and from private sources.

3) Concerning these events, cf. C. Korolevskij, op. cit. II, Rome. 1910. pp. 55-101; the same L. de Baudicour, *La France au Liban,* Paris, 1879; an uncritical work on that which concerns the former history of the Maronites. It does not lack exaggerations, but relatively exact for the period 1831-1875 and carries a number of documents.

4) The surname of this priest is not known to us. The Maronite historians, such as Debs and Gabriel, do not speak of these events, for the reason that their works were published under the regime of the Ottoman censorship. However, the particulars with generous extracts from the parliamentary are found in L. de Baudicour, op. cit. pp. 48-96.

5) The original draft which was latter sought by the Propaganda, is found in the Secretariate of Letters to Princes. A copy of the Latin text is in *S.R.C.,* Maroniti, vol. (1878-79), foll. 2906-2907. A French version is in de Baudicour, pp. 94-95.

6) This Circular makes reference to the Brief *Dudum emanavit,* of Clement XII of March 26, 1736. The editors, jurists rather than historians, had fallen into error: The Brief of Clement XII prohibits the Greeks to solicit collections in western Europe, but intended to impede the non-Catholic Monks of Athos and Jerusalem at the time when the Greek Confraternity of the Holy Sepulchre planned to drive the Latins completely from the sanctuaries of Palestine, and when the anti-Catholic polemics headed by the two Patriarchs of Jerusalem, Dositeus (1669-1707) and Crisanthis (1707-31) had reached a peak of bitterness. In

this case, however, solicitors which were the object of Circular 1875 were at least all Catholics. The text has not been published. The Brief *Dudum* is found in the appendix of another Circular of September 24, 1882 in the *Collectanea* of the S.C. of Propaganda, ed, of 1907, vol. II, p. 162, n. 1575.

7) Bulletin de l'Association de Saint Louis, no. 23, Nov. 1883-Jan. 1884, pp. 384-385.

8) He reproduces the first announcement in his book *La France au Liban,* pp. 97-102.

9) Ibid., pp. 335-336. Not well acquainted with the scientific side of the question, he did not know that the Melkites, people of the Syrian race with some Greek infiltrations, formerly followed the Antiochian rite both in Greek and in Syrian. Having begun to adopt the Byzantine rite during the dominion of the Emperors of Constantinople over northern Syria (Xth Cent.) the Byzantine books had been translated into Syriac, and an Arab translation had been made on the Syriac, which, though, was compared with the Greek. In the mind of the Oriental Church, any language whatever may serve for divine worship as long as the translation is exact and approved by authority. Wherefore, the true liturgical language of the Melkites is Arabic. This has been a most valuable advantage to which many of them owe the preservation of their faith.

10) Op. cit. cf. pp. 336-337.

11) Op. cit. cf. pp. 337-340.

12) Text in *de Baudicourt,* pp. 341-343.

13) September issue, 1876, p. 373; cover of January issue, 1877, p. 2; March issue, 1877, pp. 86-87. In this number allusion is made to an *Oeuvre Catholique d'Orient* project of the Priest Agustin Albouy, heir to Girard's ideas, and who continued his periodical *La Terre Sainte,* and of a certain Pierotti, concessionary of the Jaffa-Jerusalem railway, perhaps the same to whom Baudicour alludes, op. cit., p. 339 and note.

14) Bulletin de *l'Oeuvre des Ecoles d'Orient,* January issue, 1879, pp. 59-60.

15) May issue, 1879, pp. 124-127.

16) January issue, 1880, pp. 254-255.

17) This is derived from a passage of Baudicour, op. cit., pp. 353-354. This passage gives an idea of the author's ingenuity and inexperience. After having said that the *Oeuvre des Ecoles d'Orient* aids the Melkite clergy too much, he adds: "L'ile de Chypre surtout doit attirer son attention; elle ne saurait trop y multiplier les écoles primaires, ou les Grecs accouront à la suite des pauvres Maronites qui réchaufferont leur foi. Ils ne tarderont pas à s'allier entre eux et a faire refleurir les anciens villages avec les bons pretres que leur enverra du Liban l'éveque de Bekfaya" (residence of the Maronite Bishop of Cyprus at that time). One could hardly deceive oneself more than this. The Maronites of Cyprus, remnant of those who had fled to the island with Lusignan after the ruin of the Latin kingdom of Jerusalem, were reduced to five impoverished villages situated in the north of the island. Although they preserved the Antioch rite in the Syriac language, they do not speak Syriac any more, nor even Arabic, but Greek, and they cannot have priests from Leban because no one there knows Greek. Marriages are contracted among themselves, and this may be the cause of their continuous depletion. The Greeks are too proud of their Hellneic culture ever to go to Maronite schools, and when mixed marriages occur, it is almost sure that all the children will become non-Catholic "Orthodox".

18) *Bulletin,* September, 1881, pp. 199-200.

19) *Bulletin de l'Association,* May 24, 1884, p. 419. The official statistics of Lebanon at that time gave the number of 67,000 males. It is said here also concerning the Maronites: ". . . tant que dura l'Orient latin, ils s'allierent aux familles francaises que les Croisades avaient transportées en Syrie . . .". It is certainly true of some, but today it is almost impossible to identify those families for the reason that the use of surnames among the Maronites is relatively recent.

20) *Bulletin,* July 1885, pp. 121-122, July 1886, p. 309; July 1891, p. 110; July-August 1897, p. 160.

After the "Times" Article

In the preceding number of *Unitas,* we discussed the appearance of the Times article on the relations of Catholics with other Christians. That article by a "special correspondent" has aroused considerable stir in religious circles, especially in England. A great influx of letters poured in on the *Times* which published them throughout the month of November. These were followed on the 29th of the same month by an editorial statement. The whole has since been collected in a convenient and handsomely presented pamphlet (*).

It could be said that there has not been a like confrontment of Catholic and Anglican points of view since the Malines conversations. *Unitas* is reprinting extracts from these texts among its *Documents,* but it will be useful to give an idea of their ensemble here. In the early part of the discussion it looked as if the controversy was going to lose itself in arguments which were beside the real question. Although the initial article asked what degree of understanding was possible between Catholics and Anglicans, the significance of the *Tu es Petrus* was discussed. I believe that we should be glad of this, because it furnished the Catholics an opportunity of bringing to the fore the contemporary apologetic conclusions on the primacy of the Apostle Peter (pp. 17-19).[1] A few rather spirited remarks were likewise made from both sides on the question of knowing whether Catholics and Anglicans could pray together (pp. 24-25; p. 32, p. 36).[2] Still, the discussion did come around to the problem which had aroused the debate. Is it possible for Anglicans to have an understanding with Rome, and does Rome wish an understanding with them? A good number of the correspondents left little hope for any understanding in the near future. There were those who reproached Rome for her totalitarianism, and her intransigence. Some Catholics spoke of non-Catholics as detached members who were slowly dying. Certain affirmations of Bishop Beck were particularly impressive: in recent times Catholics and Anglicans have sought to come to an agreement on many points of moral; agreement was possible on almost none of them (pp. 30-32).[3]

Nevertheless, a more optimistic note was also sounded. A Benedictine, Dom Columba Cary-Elwes affirmed that a great number of Anglicans desire a reconciliation with Rome, and he proposed on the one hand joint action on political or educational questions which present a moral aspect, and on the other, meetings of delegates of both sides in which one would follow less the way of argument than that of understanding. He also suggested that the means of making the authority of the Pope loved

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(*) *Catholicism To-Day.* Letters to the Editor reprinted from *The Times* with a Special Article and a Leading Article. Price: Six pence.

(1) Unitas, present number, p. 32.

(2) Unitas, p. 33.

(3) Unitas, p. 44-45-46.

was to make the authority of the Church loved (pp. 33-35).[4] Father Wingfield Digby, a Jesuit, also manifested his confidence in conferences held in an atmosphere of friendship, and with the aim of understanding one another fully (pp. 20-21).[5] Other Catholics and a number of Anglicans expressed ideas along these lines. The final statement of the *Times,* entitled *Rome and Europe,* maintains and even accentuates the friendly tone of the October 31 article in which the discussion had its beginning. The fact of the Roman Church's importance is recognized. The intransigent attitude of Catholics is explained. They are unable in conscience to accept anything which is opposed to defined dogma. The article proceeds to acknowledge the existence of a profound disagreement in fundamental matters of faith and morals between Catholics and Protestants. Perhaps, it is conjectured, unity could be attained through the intermediary of the Eastern Churches. As far as England is concerned, two conclusions are drawn from the present debate: conversations between Catholics and Protestants are desirable; these should not be official, but private, though destined to publication; in the meanwhile, there should be joint activity in those fields, even though few, where doctrinal agreement does prevail (56-58).[6]

One can only thank the editor of the *Times* for having permitted such an instructive discussion, and for having conducted it in a spirit of concord and Christian charity. As many of the letters to the editor have expressed, the road of return is filled with obstacles, but God is all-powerful and Christ has prayed for the union of those who believe in Him.

Charles Boyer, S.J.

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(4) Unitas, p. 46-47.
(5) Unitas, p. 48-49.
(6) Unitas, p. 49-50.

Comments and Documents

*Texts From Recent Press Discussion On Relations Between Rome and The Christian World**

Convinced that the recent exchange of views which has followed upon the publication of the article *Catholicism To-Day* in *The Times,* London, of October 31 is a significant occurrence in the progress of Catholic and non-Catholic relations in England, *Unitas* is reprinting extensive extracts from the initial article with a selection of texts from the correspondence and comments which followed in the *Times* and elsewhere.

CATHOLICISM TO-DAY.

The Times, London, October 31, 1949

From a Special Correspondent.

The Special Correspondent opened the article which has raised such a wave of comment and such heat of discussion with a judgment of Whitehead made 18 years ago: "We stand at a moment when the course of history depends upon the calm reasonableness arising from a religious public opinion". The persecution of the Catholics under Communist domination, he points out, has aroused the sympathy not only of fellow Catholics, since unprejudiced observers generally recognize that the fundamental issue is a conflict between affirmation and denial of the reality of spiritual values. Since the Catholic Church stands out as the principal opponent of Marxism, the power of Rome is a focus of interest for men on both sides of the Iron Curtain even among those who are not concerned with things of the spirit.

He cites statistics which indicate that the Catholic Church is an institution of considerable importance and influence. There are a total of 63-250,000 Christians in English-speaking countries who are spiritually bound to the Roman See. The Pope's authority extends over the college of Cardinals and the Roman Curia. He holds jurisdictional primacy over 369 archiepiscopal sees and 964 further residential bishoprics, 6 of the former and 20 of the latter being in England, Wales and Scotland. His authority likewise extends to 479 apostolic delegations, vicariates, and prefectures including 113 within the British Dominions. The Roman Pontiff, because of his highly centralized doctrinal and administrative authority disposes of moral and spiritual forces which may not easily be ignored in councils of nations.

He continues: "Yet it may be questioned whether the machinery of ecclesiastical government, which the Pope himself has been careful to dis-

* Extracts from the articles reprinted by *The Times* in the pamphlet *Catholicism To-Day* (Times Publishing Co., London. 1949) are reprinted here with permission of the publisher. Permission for the letters was granted by the writers.

tinguish from the sources of spiritual power, is at the present time perfectly adjusted to Christianity's universal mission. Having no twentieth-century Aquinas, the Roman Church sometimes appears intellectually ill at ease in the modern world and the training of its higher clergy is apt to throw greater stress on the regulative functions than on the constitutive elements of orthodox Christianity. But, as many Catholics are eager to admit, where moral casuistry and the legalism of the canonists overshadow the deeper insights of the saints and theologians, the way lies open to what Harnack has called 'religion of the second order', if not something worse.

"The polemics of the Counter-Reformation are felt to have out-lasted their usefulness to a society demanding not the dubious stimulants of sectarian controversy but a fundamental re-Christianization. The Pope, blessing those who 'though not belonging to the visible body of the Catholic Church are near to Us by their faith in God and in Jesus Christ,' has shown his awareness of the essential need. What is not so evident is an answering sense of responsibility for the reintegration of Christendom on the part of the accredited leaders in the various national branches of the Church.

"There are no signs that within any predictable future the non-Roman Christian bodies are likely to make their submission to the Holy See. 'Why, after all, should they?' is a question that will at once occur to many minds. The work of the Reformation, though it may one day be neutralized in virtue of some as yet undeveloped principle of unity, can never be undone. Hence a dilemma presents itself, the solution to which is awaited with interest. Will the Roman Church continue tacitly accepting the role assigned to it as the largest of the Christian sects and thus, while encouraging all to enter 'the one ark of salvation,' remain, defending its traditional privileges and furthering its corporate interests, engrossed in its own affairs? Or will it reinterpret in the light of accomplished facts its ancient office of 'mother and mistress of the Churches' and, condescending to discuss ways and means with the heretics and schismatics, strive (assuming their cooperation) to bring into being a revivified Christendom?

"If the latter alternative be chosen, then a more forthcoming attitude may be looked for from Rome than either proselytizing zeal or devout waiting upon a miracle of grace whereby millions of prodigals will return repentant to the fold. That Catholicism should compromise on any of its essential doctrines would be as painful to many non-Roman Christians as it would be inconceivable to the faithful themselves; but the distinction between the essential and the inessential is not always easy to determine, and the number of 'essential' articles of belief is not perhaps as large as is commonly supposed. For example, no exhaustive Catholic exposition of the nature of the Church itself existed before the sixteenth century, and

those appearing subsequently have been designed as much to serve the purposes of controversy as of disinterested inquiry."

The writer is of the opinion that in England and America Catholic life has apparently not favored cultural results of a sort that appeals to the non-Catholic world. He finds no Catholic of the stature of William Temple, Reinhold Niebuhr, Karl Barth or Emil Brunner. France remains the intellectual centre of Catholicism, but strangely enough Maritain is better received by Anglicans than by his co-religionists in England.

He feels moreover that Rome has something to learn in ways of adaptation to national characteristics. While the Anglo-Saxon mind might find much that is congenial in the Christian synthesis of St. Thomas, it does not respond sympathetically to many forms of Mediterranean piety. He cites as example the "alleged revelations at Fatima." He then refers to an English view of Catholic Bishops: "Newman, in his Catholic days, apprehended the danger of bishops, having become little more than consecrated Papal agents, regarding it as their duty to impose upon their flocks not merely the faith and morals, but the devotional mood and temper emanating from the central authority. The strict censorship to which Catholic doctrinal writing has now to be submitted tends to hinder the formation of an enlightened and critical public opinion even in matters where diversity of views is officially sanctioned. The religious Press is thus for the most part an instrument of propaganda serving the dominant interest." As illustration he makes the observation that Catholic papers are arduous in attacking hostile critics of General Franco's regime. He then proceeds to give reasons for coming to an understanding with the Roman Church:

"The struggle against Marxian paganism, in which the Roman Church has given so unequivocal a lead, is creating a common Christian sympathy. There is much to support the view that the time is now ripe for re-examining the relations between Rome and the other Christian bodies. No one should underrate the difficulties, all the greater since the inquiry would certainly be foredoomed to failure were either side thought to pre-judge the issue. The multiplicity of Christian sects, as reports from the mission field go to prove, is the chief stumblingblock to the acceptance of the Gospel by the non-Christian peoples (themselves being subjected to unremitting Communist propaganda) and it is unquestionably a frequent source of infidelity nearer home. Neither loyalty to any Reformation settlement nor adherence to a creed countersigned with the blood of martyrs demands that those who alike acknowledge Christ as Lord should refuse to confer together about their differences and how best they can give effect to such principles as are held in common.

"The Holy Year which Pope Pius is shortly to inaugurate may well prove more momentous than any in the Church's history. Christians have now to contend with the most ruthless attempt ever made to subordinate

religion to political and economic interests. There is widespread hope that Rome will make a gesture to the Christian world in keeping with the realities of the hour. What is looked for in particular is not expressions of good will at the highest level, which have not been lacking, but that they should be implemented by the initiation of a programme of free and open discussion with qualified representatives of the various Christian bodies.

"The Mother-Church of western Christendom, with its ever timely insistence on the principle of divine authority and on the accessibility of objective truth, has still much to give to modern society, but a more engaging method of procedure than one by decree and reproachful admonition would be generally welcomed. A world that has tasted the fruits, whether good or bad, of Liberalism and Parliamentary democracy must be treated as it is. Besides, it has a contribution on its own account to offer in return. All parties to such a *rapprochement,* were it to come about, would at least subscribe to what Whitehead again has called 'one of the greatest intellectual discoveries in the history of religion'—namely, 'that the divine element in the world is to be conceived as a persuasive agency and not as a coercive agency.' The victory of persuasion over force is that by which Christianity was first established; it is also that whereby it will be maintained."

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No Small Stir, *Church Times,* November 18, 1949.

. . . . From the outset of the Oxford Movement there has been a steady flow of effort within the Anglican Communion to heal the breach between Canterbury and Rome. . . . Always this Anglican movement has ultimately been met by a rebuff. . . . Nor were Anglican hopes and efforts encouraged by the fact that before their termination, feeling against the Malines Conversations was artificially stimulated by the English Roman Catholic hierarchy of the day. . . .

It is therefore a surprising, but none the less a welcome fact that *The Times* article, with its plea for active steps on the part of the Vatican to discuss and attempt to resolve the differences of Christendom, should have met with an unmistakable welcome from Roman Catholics.

There have always been Roman Catholic laymen who have shown themselves eager for the renewal of mutual respect and understanding, which must be the prelude to any thought of reunion between Christians within and without the Roman obedience. During the past fortnight, however, the correspondence columns of *The Times* have yielded evidence that clerical as well as lay Roman Catholic opinion is tending in that direction. An eminent Jesuit declares that "the need for conferences (between representatives of the separated Christian bodies) was never more urgent. Humanly speaking, they are our only hope of drawing closer together in the hour of our peril." A monk of Ampleforth similarly advo-

cates "meetings to discuss ways and means of achieving the great return," and makes the generous admission; "We are aware of the (Roman) Church's errors in the past and of her human limitations in the present and appreciate the difficulties of Anglicans in the doctrinal field."

It must be admitted that there has been evidence of another spirit in a letter signed by a Roman Catholic bishop which appeared on Tuesday; but even so the favourable reaction of Roman Catholics has been remarkable. But what is far more remarkable is the comparative apathy with which the article has been received by Anglicans. It has been a disappointment to many that the only contribution to the correspondence from an English diocesan has been not a very constructive letter from the Bishop of Winchester.

We believe that there are many priests and layfolk within the Anglican Communion who are in advance of the English bishops in this respect. They see that a United Denominations Organization which fails to include Roman Catholicism is helpless in its uncertainties against the challenge of Marxist atheism. Still less do they wish to see the Church in this country affiliated to a united Protestant Front, distinct from and largely opposed to English Roman Catholicism. For Rome remains almost the only section of Christendom which has sponsored an effective resistance to atheistic Communism. Pan-Protestantism may be a Derby favourite, but Protestantism, when faced by the Marxist challenge, has not proved a good warhorse. Those who seek to combat the materialist philosophy which flatly denies Christian teaching concerning the rights and responsibilities of the human person, will prefer to co-operate with those who are already fighting in the front line of that battle.

This does not imply any desire to compromise a whit the conviction of the Catholicity of the Anglican Communion, the belief in its continuity with the undivided Church, or a respect for its sober devotion and its tenacious insistence on the authority of the scriptures. Yet the present distress of a world where Christianity stands at bay may well prove the occasion for the first steps towards the healing of the four hundred year's breach with the rest of Western Christendom. Reunion cannot be the first subject of any immediate discussions between Anglicans and Romans; but it remains the ultimate objective.

Meanwhile, there is the possibility of co-operation—of a common insistence between all Christians whether Romanist, Anglican or Protestant, who accept the doctrine of the Incarnation, on the dignity and rights of man which that doctrine safeguards, and of a common determination to resist any secular power which attempts to degrade that dignity or abolish those rights. Discussion is needed if common action is to be taken to safeguard that principle; and an agreement must be reached which will vindicate not only the rights of Roman Catholics in Hungary to teach their

children their religion, but equally the rights of Protestants in Spain or Portugal to do the same. Practical co-operation on such a doctrinal basis may pave the way for future discussions which will elucidate the agreements, no less than the differences, between the participating bodies on the doctrine of the Church and the sacramental system. And thus gradually the way may be paved for the healing of the wounds in the mystical Body of Christ.

The Anglican Communion has the opportunity to-day of responding to a new spirit of friendliness within the Roman Communion. It is important that this opportunity should not be let slip, through the indifference either of ecclesiastical leaders or the rank and file of Church members to the chink of light which is showing through what has hitherto seemed a papal 'iron curtain".

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Osservatore Romano, Vatican City, January 28, 1950.

Reprint of Charles Boyer, S.J., *On an Article in The Times, Unitas,* Vol. I, No. 4., pp. 15, 16.

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Il Quotidiano, Rome, December 4.

. . . . We are in agreement with the arguments of the *Times*: everyone knows that the Catholic Church, certain of being on the terrain of Truth cannot depart from it even to approach other Christians who one day abandoned her. She remains confident that the irresistible force of Truth will lead back to the common Church those who abandoned her. Union, indeed, cannot come about unless it be in Truth. . . .

. . . . It is necessary to become convinced that the basis of the Catholic resistance to all errors is in doctrine. The controversy which has taken place in the past weeks in the columns of the *Times* is a sign of the times: the idea of union is on the march. Let us allow it to follow its path and the secret Inspiration which guides it. The Catholic Church is waiting.

Carlo Adami.

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Msgr. R. A. Knox, Half a Century, *The Tablet,* November 19.

. . . . I am only proposing to treat *The Times* article as a kind of barometer, a straw which shows which way the wind blows. And I do not think that the tone of it, and the tone of the correspondence which has followed it, can fairly be interpreted as showing a great improvement of temper all round. Perhaps it would be hardly fair, in this connection, to compare the year 1950 with the year 1850, because the Year 1850 was one of bitter anti-Catholic agitation; a Prime Minister, in those days, could describe the action of Rome in restoring the hierarchy as insolent and insidious, without pausing to ask himself how an action could possibly be

both at once. But even when the brief storm had died down, theological controversy raged, and it was war to the knife. As late as 1900, Catholicism in England was still referred to as 'the Italian Mission", and when Cardinal Vannutelli landed at Dover to preside at the Eucharistic Congress, the porter who handled his luggage was heard to say something about "another of that ice-cream lot." I don't think there is any doubt that within the last fifty years our tempers have improved on both sides—at least when we can manage to keep politics out of it. And we ought to credit the writer of *The Times* article with good intentions; with courtesy of speech, and behind that, with charity of approach.

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The Times, November 3.

Sir,—To Catholics it is a cardinal belief that the Holy Catholic and Roman Church was founded by Christ, and by him was given the promise of continued existence until the end of time. In every age there is the urge of expediency to set aside her organic unity and to unite with other Christian bodies. Thus, it is claimed, can a common front be presented to the forces of atheistic materialism. It is perhaps some evidence of her divine foundation that she has never yielded to such a seemingly praiseworthy motive. While many outstanding intellectuals have been counted among her members, yet intellectualism of itself cannot effect membership. Faith is a supernatural gift, given or withheld by God. Its presence can illuminate the lowliest. Its absence may blind the mind of the intellectual.

The Catholic Church, while freely admitting the good faith and good works of other Christian bodies, cannot compromise her divine foundation. She cannot forget the words spoken at her creation—*Tu es Petrus, et super hanc petram aedificabo Ecclesiam meam.*

Cyril S. Carter.

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The Times, November 5.

Sir,—The closing words of Dr. C. S. Carter's letter in *The Times* of to-day raise a question (by no means new) which seems to deserve some further attention. "The Catholic Church," he writes, "cannot forget the words spoken at her creation, *Tu es Petrus, et super hanc petram aedificabo Ecclesiam meam.*" On that it must be observed that Christ did not speak in Latin (if he had it would not have been in fourth-century Latin) nor in Greek, which is the language in which his words have come down to us, but in Aramaic. The accuracy of the translation from the one tongue to the other we have little or no means of judging. Moreover the Gospels (except the third) were written by relatively uncultured men at least 20 to 30 years after the events recounted took place, and the earliest extant

versions of their contents, copied and re-copied with some inevitable inaccuracies no one can say how many times, are as late, apart from one or two inconsiderable fragments, as the fourth century A.D. The inferential existence, behind the Gospels, of Q and some collections of sayings of Christ carries us little farther. How in such circumstances is it possible to rest a doctrine, let alone an organized Church, on a single isolated sentence attributed to Christ? The *Tu es Petrus* sentence, moreover, if it really had the tremendous import now assigned to it, would surely have been reported by every one of the Evangelists, or at least by all three Synoptists. Actually it is given by only one, St. Matthew—not by St. Mark, who is generally assumed to have derived much of his information from St. Peter himself. St. Paul, who provides the earliest extant records of Christ, and in whose lifetime a Christian Church had begun to take shape, knows nothing of the *Tu es Petrus* charge. St. Luke, who relates the same conversation as St. Matthew in almost the same words, says nothing of any address to St. Peter individually.

None of this, of course, jeopardizes in the smallest degree belief in the Gospel story as a whole. The coherence and consistency of the narratives of the Synoptists and St. John, and the references in St. Paul's epistles, carry their own irresistible conviction. It is reliance on individual sentences and phrases which imperils belief, because any claim to their verbal authenticity is so obviously vulnerable—even though they may often epitomize admirably teaching to which the Gospel narrative as a whole bears compelling testimony. I write neither as an ecclesiastic nor as a scholar, but it was, after all, to common men that the Gospel was preached.

Wilson Harris
House of Commons

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The Times, November 8.

Sir,—As a simple Catholic I accept the claims of the See of Rome on the authority of the teaching Church. As a New Testament scholar I offer a few comments on Mr. Wilson Harris's interesting letter in your issue to-day. (1) No responsible scholar would question the textual authenticity of Matthew xvi, 13-20 as it appears in our Bibles. (2) R. Bultmann has demonstrated the fundamentally Semitic character of the passage; and the play on words *(Petrus, petram,* or in Aramaic *Kepha, kepha)* guarantees that the Aramaic is accurately translated into Greek. (3) It is easy to show that the parallel passage in Mark implies the previous existence of the fuller version as in Matthew; and B. W. Bacon (like Bultmann, a non-Catholic scholar) pointed out how consistently St. Peter is ill-treated in the (Petrine?) teaching of which Mark is the record. (4) Luke's parallel passage is derived from Mark not Matthew, which explains its omission

of the *Tu es Petrus* but Luke has his own Petrine passage (xxii, 32). It can be shown with a high degree of probability that St. Paul in the Epistle to the Galatians implies a knowledge of the *Tu es Petrus*. (6) Finally, St. John's Gospel gives us the third classical "Petrine" text, *Feed my sheep* (xxi, 17).

B. C. Butler
Downside Abbey.

* * * *

The Times, November 8.[1]

Sir,—As the Gospels were not in the first instance written for plain Englishmen, I cannot agree with Mr. Wilson Harris that their interpretation can be settled in a Press correspondence, but lest it be thought that Catholics accept the travesty of their position which he has put forward, I wish to make clearer what that position is.

If Mr. Harris were to ask M. Bidault, Signor de Gasperi, Dr. Adenauer, M. Eyskens, Dr. Salazar, or General Franco why they are Roman Catholics, he would no doubt receive a variety of answers, and the Petrine text would not necessarily bulk very large in any of them. If he pressed a Catholic to explain the understanding he has of Peter's position, this is roughly what he might be told. The New Testament gives far more attention to Peter than to any other apostle. (He is mentioned by name about 170 times, his brother Andrew 12 times, John, his nearest rival, 35 times.) This fact needs an explanation. When in one Gospel (Matthew) there is found a promise of special authority to Peter and in another (John) Peter is invested with this authority, while in Acts he is seen to use it from the very start of the Church, there is no question of clinging rigidly to a single isolated sentence and shutting one's mind to the rest of the New Testament, but of viewing the evidence as a whole.

That Mark should pass over the words to Peter while recording the incident in which they were spoken is due to the fact that Mark was reporting Peter's own discourses in Rome, where there was no need for Peter to explain who he was. (Mark also omits to tell of the birth of Christ, but he knew that it had taken place.) Paul, too, shows his awareness of Peter's position in a remark to the Galatians: "He whose power had enabled Peter to become the apostle of the circumcision, had enabled me to become the apostle of the Gentiles." In writing to the Corinthians Paul sets Peter in a category apart from the other apostles. Clearly, the saying recorded in Matthew is not to be torn from the Gospels without rendering many other passages meaningless and making their acceptance by first-century Jews and Greeks seem a mystery of foolishness.

J. H. Crehan, S.J.

(1.) Limitations of space necessarily obliged the writer to state the arguments presented in this letter in condensed form.

The Times, November 10.

Sir,—The article in *The Times* which gave rise to the correspondence on Catholicism in your columns contained by implication a plea that those "who acknowledge Christ as Lord" should "confer together about their differences and how best they can give effect to such principles as are held in common."

Most of the letters thus far have come from Roman Catholics and many of them have stated once again the Roman interpretation of New Testament evidence on which the exclusive claims of the Roman Church are based. Their authors must be well aware that to members of the Anglican Communion and the Orthodox Churches, to name no others, this interpretation appears unconvincing and even erroneous. I cannot think that argument and counter-argument on this subject in your columns will at present carry us farther, while it may well divert attention from the plea suggested in your original article. On the other hand, it seems to me significant that several of your Roman correspondents recognize the need and possibility of closer relations and closer cooperation with those who differ from them; and I am confident that any approach in this direction by the authorities of the Roman Communion will meet with an immediate and welcoming response from our side.

If recently there has been even less cooperation than there was a few years back between Roman Catholics and Anglicans in this country, it has not been due to any stiffening on the part of the Church of England or indeed the Free Churches, but to what has seemed to us, perhaps mistakenly, a deliberate withdrawal of late from this field by the authorities of the Church of Rome in this country, and to the painful discovery, made a few years back, how short a distance, in apparent obedience to their own beliefs, Roman Catholics seemed able to go. Roman Catholics cannot, it appears, always be permitted even to join with others who acknowledge Christ as Lord in saying our Lord's own prayer at a public meeting, and, I am informed, have even been forbidden on occasion to join with others in silent prayer before a joint meeting. Not long ago in Bournemouth the Roman organizers were of two minds whether, when their own bishop had closed a previous joint meeting by giving his blessing, I could be allowed to close the following meeting be giving mine.

It may well be that devotion is the wrong sphere in which, owing to our dogmatic differences, to expect cooperation to be possible at present; but, if there can be no cooperation there, cooperation in other directions feels in experience to be frozen at the start. This correspondence, I respectfully suggest, will serve a most useful purpose if it encourages the Roman authorities in this country (1) to decide whether they really desire closer cooperation with their fellow Christians and, if so, what forms, in accordance with their own principles, such cooperation can be allowed to

take; and (2) to let their conclusions be publicly known. At the present time, in my judgment, no charge of unwillingness to cooperate in giving effect to Christian principles can fairly be brought against either the Anglican Communion or the majority of Free Churchmen.

Mervyn Winton.
Wolvesey, Winchester.

* * * *

The Times, November 10.

Sir,—We all long for the fulfilment of what we believe is Our Lord's will that his Church should be one organized body throughout the world, and the practical need of such unity was never greater than it is to-day. But among Christians this unity must be achieved by fellowship, not domination ("One is your teacher but all ye are brethren"). When Rome forgoes her claim to issue "infallible" decrees and offers the free fellowship that is characteristic of the Gospel and a necessary condition of entry into truth she will go far to establish her claim to be the centre of the world-wide Church.

R. S. Fyffe, Bishop.
Honeybrook House, Franche, Kidderminster.

Editor's note: Finding the above objection based upon a misunderstanding, we offer the following explanation: If the one Church of Christ's foundation is in fact protected by a special divine aid from the incursions of error and if His Vicar is safeguarded by a like special aid in propounding His Doctrine accurately, the authority of the teaching Church is Christ Himself and all notion of "domination" disappears in favor of proper obedience to one Teacher, infallible because divine. The authority of Christ teaching through His Church is thus found identical with that of Christ teaching on the shores of Galilee. The sole Teacher is the same, and the fraternal relations between brothers remain the same, that is, founded primarily upon acceptance of the divine Master's doctrine.

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Catholic Herald, January 6.

The writer expresses his impression "of the extreme forbearance on the part of many non-Catholics in the face of what must appear to them a very narrow exclusiveness, for there can be no denying that for those who are unable to accept our premises the Catholic attitude must appear incomprehensible and arrogant. And this impression is often not mitigated by the manner in which the Catholic position is stated."

E. McCabe.

Hope In Darkest Hour.

The Archbishop of York includes in his New Year Message to his diocese published in the Manchester Guardian, January 6 a statement on relations with the Roman Catholic Church. Dealing first with the general outlook, Dr. Garbett writes:

"There are greater reasons for hopefulness than we had a twelve-month ago: the blockade of Berlin has been raised, there are signs of closer cooperation between the democratic countries of Europe, the United States by Marshall Aid and the Atlantic Pact has given renewed confidence to the nations opposed to Russian Communism, and in our own country the recent appeal of the Trades Union Council has shown appreciation of the gravity of the economic crisis and the need of greater production. In our Church there are signs of hope for the future: the theological colleges are full of ordinands; there has been no falling off in the number of candidates; various administrative Church reforms are being effected; and, more important still, there are distinct signs in many places of some increase in the numbers who attend church. In our own diocese from all sides I hear that the campaign 'Calling all Churchpeople' has led to the strengthening of Churchmanship. Thankfulness for these causes of hopefulness must not blind us to the gravity of international and economic problems.

"But the Christian continues to hope in the darkest hour, for he knows that God in response to faith and prayer will give help far greater than man can ever dare to expect; he knows also that hopes frustrated in this life may see their fulfilment in God's Kingdom on the other side of death. If death ended everything, hope would be swallowed up in the grave. We must witness to our faith by holding up the torch of hope in a dark and perplexed world.

". . . . Recently there has been an interesting discussion in *The Times* on the attitude of the Roman Catholic Church to other Christian Churches. Some of the Roman Catholic correspondents were in sympathy with the plea that their Church should cooperate more freely with non-Roman Christians, but others were emphatic that this would be impossible if it meant that any prayer, even the Lord's Prayer, should be said by a non-Roman at a united gathering. The official position appears to support the more rigid view. There is, unhappily, no doubt that since Cardinal Hinsley's death Roman Catholics in this country have shown less readiness to cooperate with other Christians. Most Anglicans deeply regret this attitude, but nothing is to be gained either by protest or abuse. The Roman Church has the right to make its rules for its own members and their discipline. We must not forget that it is only in recent years that Anglicans and Nonconformists have acted together on a number of matters, and have

learnt that they can do so without any prejudice to the distinctive doctrine and discipline of their respective Churches. Possibly in the course of time the Roman Church will make like progress towards Christian fellowship. Meantime, we should welcome any opportunities for individual Anglicans and Roman Catholics meeting and conferring together, but we must make it plain beyond any possibility of mistake that the Churches which are accustomed to open united meetings with prayer have no intention of abandoning this practice even if by so doing they could obtain Roman Catholic cooperation. The price to pay for this would be far too high.

"It is a cause of thankfulness that much of the bitterness which once marred controversy with Roman Catholics has disappeared; only occasionally irresponsible controversialists injure both their cause and Christianity by mud-slinging; we have learnt to recognize the devotion to our Lord of millions of Roman Catholics, and to admire the steadfastness and courage which so many of them have shown when attacked by atheistic communism. But it would be folly to underestimate the solidity of some of the barriers which still separate the Church of England and the Church of Rome. It is impossible for our Church to accept the jurisdiction of the Pope and the Vatican doctrine of his infallibility in matters of faith and morals. It refuses also to believe as necessary to salvation doctrines taught by the Roman Church which cannot be proved by an appeal to the Scriptures. The Anglican appeal to sound learning, and the insistence of our Church on spiritual freedom, are opposed to the authoritarianism taught and practised by Rome. It would thus be impossible for an Anglican to make the declarations which Roman Catholics make in the authoritative 'Profession of the Catholic Faith', namely, that they unhesitatingly accept all things defined and declared in the sacred canons and the oecumenical councils, especially those of the Synod of Trent and of the Vatican Council, and that they also 'condemn, reject and anathematize all things contrary to them and all heresies condemned, rejected and anathematized by the Church'.

". . . . But enthusiastic and intelligent loyalty to our own Church should not exclude other Churches from our sympathy and prayers. Often they have much to teach us, and sometimes are strong where our Church is weak. At the present time it is a special duty to pray that God may give help and strength to the Roman Catholics who in different lands are now suffering persecution; we thank God for the courage of many who are bearing witness to their faith, and pray that in their hour of trial He may continue to uphold them."

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Back to Rome, *The Universe*, November 25.

. . . . At any time in the last 100 years sincere non-Catholics could have been found to express all the sentiments in this article.

Of course *The Times* would not have published them in the days when it was fulminating against Cardinal Wiseman and denouncing the "Papal aggression." For a good many years now, however, the atmosphere has so altered that the article could cause no surprise.

The question is whether it represents any desire in responsible quarters to do something and, if so, what?

The correspondence has revealed all the differences of temperament and outlook among Catholics and non-Catholics that were to be expected.

To some the publication of the article appears to open the door to useful meetings and conversations. Others, equally sincerely, see no prospect of anything of the kind.

Our own view is that Mgr. Knox has correctly estimated the article in regarding it as the work of an Anglican of the period of his own Anglican controversies who is out of touch with the later developments of Catholic life.

The original article said: "That Catholicism should compromise on any of its essential doctrines would be as painful to many non-Roman Christians as it would be inconceivable to the faithful themselves."

It is impossible to know how much importance to attach here to the word "many," but we believe that the vast-majority of non-Catholics who can see any usefulness in negotiations believe that some such compromise is necessary.

The publication of this article provided an opportunity for any significant change in the general attitude on the matters which divide us from the non-Catholic world to become apparent. As we read the correspondence there has been no evidence of this and we can see nothing to modify the views we expressed on the subject at the outset.

Some of the most able and sincere exponents of non-Catholic views seem to us to miss the chief point.

Professor Maurice Relton, a High Anglican whose ability and sincerity are beyond question, speaks of the difference between those for whom he speaks and ourselves as being one not of doctrine, but of jurisdiction.

This is expressing in legal terms a position which most of us regard in quite a different way.

We prefer to draw our analogy from biology. The parable of the vine and the branches is very much nearer the truth and advocates of the "branch theory" have recognised this, however much, in our view, they have misinterpreted it.

We attach great importance to this because the necessity of communion with Rome is not a dead controversy.

As events develop in Eastern Europe we may discover that it means

more to-day than it has at any time since the religious revolution from which Anglicanism emerged.

That is why we feel that the utmost clarity and candour are necessary now, and that the very political conditions in the world which are so often quoted in support of what is called a new approach make it all the more necessary that the "Roman claims" should be clearly maintained.

It will not help the co-operation of all Christians in matters in which they can co-operate to make sentimental concessions now which would result in fresh controversies.

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The Times, November 15.

Sir,—May an Anglican layman put forward, with all due diffidence, the following axioms:—(1) So far as man can judge, it is the will of God that his Church should be united; (2) whatever organic form unity may take, its outward sign must be full mutual recognition and inter-communion between all parts or branches of the Church; (3) no unity is practically possible except on the basis of the "Lambeth Quadrilateral"—the Scriptures, the Creeds, the Sacraments, and the Episcopate; (4) the Church of Rome must have a part, and indeed a leading part, in any scheme of unity which could be worthy of the name; (5) the non-Roman communions have their own individual traditions which have, they believe, been evolved under the guidance of the Holy Spirit and which they would wish to contribute to the common store rather than merely allow them to be submerged.

Your correspondence has included more than one suggestion from the Roman Catholic side that the way is open for further discussions with a view at least to promoting better mutual understanding and the removal of obstacles. But few of us have any idea how we could set about it in an effective way. What seems to be required is some movement, including both clergy and laity, in which "friends of unity" of all denominations could work together from the starting-point of the axioms which I have ventured to propound.

Anglican Layman.

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The Times, November 15.

The Churches and Cooperation.

Sir,—The correspondence on "Catholicism To-day" has raised two issues which should not be confused. The first is concerned with cooperation between Christians in social, economic and international matters where it is expected that Christians might speak with a common voice and act with a common purpose. The desire for such Christian cooperation has

been expressed by both Catholic and non-Catholic in these columns. One cannot but approve a general aim of this kind.

The working-out in detail is, however, much more difficult. I joined the "Sword of the Spirit" movement in 1941, and for some years had the honour to be the late Cardinal Hinsley's personal representative on its executive committee. I was secretary also to the Hitchin Joint Christian Council, and, after 1944, was a Catholic representative on the Nottingham Christian Front. At different times attempts were made to formulate an agreed statement and to work out an agreed plan of action on the following subjects: religious toleration; equality of opportunity for parents wishing their children to receive denominational instruction in school; the morality of artificial insemination; the morality of betting, pools, and lotteries; the persecution of Christian in eastern Europe; the morality of contraception and the manufacture and selling of contraceptives; a Christian statement at a peace rally. On all these matters it was found impossible to reach agreement on a statement or a line of policy. So far as I remember we had only one success, when the Bishop of St. Albans took up, in the House of Lords, the question of the direction by a local official of the Ministry of Labour of a young married woman to a firm engaged in the manufacture of contraceptives. Apart from this, my experience has been that united Christian action goes off at half-cock.

The other issue, originally raised by your Special Correspondent and referred to specifically by the Bishop of Winchester, is concerned with religious unity and the question of some form of "reunion". On this point the Catholic contributors to this correspondence have been unanimous. May I make clear two points?

(a) For a Catholic there can be no such thing as "essential" and "non-essential" articles of faith. The motive for his belief is not the intellectual content of the proposition but the fact that it is a proposition accepted on the authority of God who reveals it. In this sense there is no difference between the Catholic's acceptance of the doctrine of the Immaculate Conception and his belief in the divinity of Christ. To him both propositions are true because they have been revealed by God. Any "concession" would, therefore, from the Catholic point of view, be a betrayal. To ask a Catholic to consider such a concession would be similar to asking a teacher of arithmetic to make "concessions"' in the results of the multiplication table for the sake of pupils who got into a muddle over their sums. This would be charitable, perhaps, but would be neither good teaching nor good arithmetic, and would eventually lead to chaos. The Catholic holds that the Christian doctrines are as certain as the results of the multiplication table, though for different reasons. To make concessions on them means chaos: and he may be forgiven for thinking that this

is what has happened among so many Christian bodies at the present time. Stiffening-up is not achieved by watering down.

(b) I should like to assure the Bishop of Winchester that the difficulties he has encountered with regard to joint prayer arise from this Catholic position, which may perhaps seem to be held rigidly, but is held in all humility and sanity and without arrogance. United prayer, if it is to mean anything at all, must be an expression of united minds. But a Catholic and a non-Catholic saying the Lord's Prayer could not have united minds or mean the same thing. The Catholic saying for example, "Thy Kingdom come," would be praying for the conversion of all men to Catholicism; the non-Catholic, evidently would not subscribe to this petition. It would pain the Bishop of Winchester that Catholics should be dubious about his giving a blessing at a joint meeting. But their attitude is the logical outcome of their belief that, so far as they are concerned, and from their point of view, the Bishop of Winchester is a layman.

Surely it is better in all these matters to be quite frank and not to start, with wishful thinking, on courses which lead sooner or later to frustration and dead-ends. There is need for defence of human values at the present time, and such a campaign should attract all men of good will. What specifically Christian contribution can be given by each communion must arise from within that communion. It would be a mistake to expect such identity of outlook as to achieve common action even in social and economic matters which so often have a moral background. To look for "reunion" in religion except on the conditions explained by Pope Pius XII in the encyclical *Mortalium Animos,* is to look for a will-o'-the-wisp.

George Andrew Beck, A.A.,
Coadjutor Bishop of Brentwood.

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The Times, November 16.

Sir,—The correspondence started by the important article entitled "Catholicism To-day" is in danger of degenerating into discussions of old controversial points, when the whole purpose of the article was to show that perhaps the hour had come for an approach to be made between the Church of England and the Church of Rome. Yet it must be admitted, in passing, that the plea, for instance, of the Bishop of Winchester, for a clear decision from the Catholic hierarchy on devotional procedure at joint meetings among Churches, was but reasonable; and one can sympathize with those who find the arguments used in favour of the Petrine claims, as often stated, somewhat unsatisfactory. The apologists often forget that the Catholic Church also holds that the Spirit of Truth dwells in the whole Church (*i.e.* in union with Rome).

The letters have demonstrated that in the main the Anglicans in regard to Catholicism are divided into two groups, the one strongly Protestant and even hostile to Rome, the other longing for reconciliation, and these are no inconsiderable number. Therefore it would appear that a twofold activity is desirable. The first is already taking place in joint action by the Churches on political and kindred issues which have a moral bearing. The second, which is not yet a reality, would be meetings between representative Roman Catholics and Anglo-Catholics to discuss ways and means of achieving the great return, not be way of bargaining but by that of understanding. On the Catholic side we are aware of the Church's errors (not of doctrine but behaviour) in the past and of her human limitations in the present, and appreciate the difficulties of Anglicans in the doctrinal field. We readily admit the decay of the fifteenth-century Papacy, the scandal of Indulgences, the illiteracy of the clergy in times past. We sense the strangeness of many devotions and outlandish theological conclusions to the ears of "Anglo-Saxons." The way to reunion is not however to be found by magnifying the difficulties, still less by a process of bargaining, which is unthinkable. It can only be achieved by a search which goes deeper than polemics, deeper than any particular point of controversy raised, though these things can be and should be thrashed out in friendly discussion. The fundamental point should always be kept in view: the nature and functions Christ's Church. It would seem, then, that the time had indeed come for a *rapprochement;* and perhaps the authorities of both Churches could countenance and bless discussions between theologians from both sides.

In conclusion, I venture to assert that the Reformation, it is true, began with a conscious act of disobedience to the Papacy, and that in consequence discussions have been almost always upon this apologetic plane. But the break was really due to something deeper, a lack of love; for those who broke away loved the Papacy no more. It had in some respects become an unlovely thing. The return, then, will be through love, and that will flower into obedience. For love in practice means obedience not only to Christ but to the Church which is Christ still living in the world. We can exaggerate the significance of Peter and his successor by forgetting the whole Church which is also guided by the Spirit which is Truth. The gates of hell shall not prevail against it. The early Fathers had not worked out the uniqueness of the Papacy; they had, however, seen the uniqueness of the Church. Perhaps this is the way of the return. Compared with this great study of the nature of the Church's role, all the rest falls into insignificance. Let us all, who share the grace of Christ, if not the oneness of His mind, love the Church whose speech is unerring; and we

shall yet see the reunion of Christendom; for God is with us—He prayed for that unity.

Columba Cary-Elwes, O.S.B.
Ampleforth Abbey.

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The Tablet, November 19.

. . . . Though the broad outlines of the Church's position *vis-à-vis* the non-Catholic Christian bodies are clear, there still remains, as was pointed out in *The Times,* a great deal of matter for discussion, both with outsiders for their information, and among ourselves for clearing our own minds. It is important to know where to be uncompromising, but it is no less important to know where to be conciliatory and not to treat questions as closed which are in fact still open.

. . . . It will surely be agreed that were any approach made, let us say by Anglicans, to those with whom such decisions rest for the initiation of "Conversations" comparable, though doubtless on less "official" lines, to those held at Malines, it would be little short of tragic were they to be repulsed. Let no one persuade himself that the Catholic position is clearly understood and that all that remains is for it to be accepted *in toto.* That position, at the theological level has not even been *stated* in English in a manner acceptable to modern scholars. There exists no work in the language dealing comprehensively with the Catholic "Rule of Faith" (on the correct understanding of which so much depends), that is to say, a combined presentation of the Patristic doctrine on *Tradition* and an analysis of Faith itself. Catholic theologians, too, who find it so hard to translate their largely unintelligible Scholastic terminology into plain English might have something to learn in the way of persuasive expression from friendly contacts with Anglicans. Provided the overriding consideration were the discovery and accurate statement of revealed truth, and not any attempt to effect some working compromise, it is hard too see how such meetings could be productive of anything but good.

Dom Aelred Graham, O.S.B.

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The Times, November 8.

Sir,—Your article on "Catholicism To-day" pleaded that those who "acknowledge Christ as Lord" should "confer together about their differences and how best they can give effect to such principles as are held in common." The need for such conferences was never more urgent.

Humanly speaking, they are our only hope of drawing closer together in the hour of our common peril. For even if they achieve nothing else, they will at least enable us to get to know one another in an atmosphere of

friendship; to make quite sure that we fully understand, and do not misrepresent, viewpoints differing from our own; and to make the invigorating discovery of how much we actually possess in common. Dr. Carter might find it more profitable to emphasize our agreements rather than our differences. Mr. Wilson Harris would learn that Catholics do not "rest a doctrine . . . on a single isolated sentence" or even on several similar passages (for there are several), but on the teaching of their Church guided by the Holy Spirit; and that the fact that words have "tremendous import" does not necessarily mean that their importance was fully realized by those who first heard them.

The road to reunion will scarcely be an easy one. We can at least make it less impossibly difficult by believing in the sincerity and sanity of our fellow Christians. Beyond that God must lead us. And with God all things are possible.

J. R. Wingfield Digby, S.J.

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Rome and Europe, *The Times,* November 29.

A leading article printed in "The Times" brings the epistolary controversy to a close. It cites arguments from the initial article which lead up to the proposal of inquiry into the "strength and weakness of Vatican policy, and in particular into the attitude of the Roman hierarchy towards other Christian denominations", and points out that the momentous correspondence which followed upon the publication of that article indicates the deep preoccupation of public opinion in these questions. It then proceeds:

"To many Protestant minds the Church of Rome is in the paradoxical position of being at once the vanguard of a powerful and promising crusade for the defence and extension of Christianity and the greatest single obstacle to the unity of the Christian Churches. Many Protestants believe that Rome has a unique opportunity, but that she is using it for sectarian ends. One generous gesture from the Holy See they contend, would heal the breaches and gather all, or most, professing Christians into a single community, in which the distinctive traditions of the reformed Churches could be preserved. Instead, so its critics complain, the Roman Catholic Church discourages even the most modest attempts at cooperation, refusing to take part in common prayer of the simplest kind to which no doctrinal objections can be raised, or to allow an Anglican bishop to take his turn in giving the blessing in joint meetings of Roman Catholics and members of the Church of England and other bodies.

"This impatience at what is taken to be an attitude of lofty disdain and fanatical exclusiveness is natural enough, but it derives partly from mis-

understandings of the Roman Catholic position, some of which should have been removed by the recent correspondence in these columns. Roman Catholics are not in fact committed, as is widely believed, to the doctrine that all non-Roman Catholics are damned, or to the view that the only channel of divine assistance is the Roman Catholic Church, but they do believe that their Church is the only communion commanded and empowered by God to discharge certain specific, sacramental teaching, and disciplinary functions on earth. In the light of this conviction they cannot, without betraying their consciences, recognize the validity of the claims of other Churches, even by implication. In the sphere of morality, cooperation between Roman Catholics and non-Roman Catholics is, according to Roman Catholic correspondents, far from easy. On many matters of urgent as well as permanent importance, such as the nature of Christian marriage, the differences between them and the other denominations are deep and could not be removed without the abandonment or modification of beliefs which Roman Catholics hold on the strength of what they regard as infallible authority. The obtacles to cooperation, so Roman Catholics maintain, are in practice matters on which compromise could be achieved only at the cost of integrity.

"To the historian it is unrealistic to apportion the blame for the disunity of Christendom, and to devise schemes for reuniting it. The Reformation was the product of innumerable causes, conspiring obscurely to divide the Christian world, with consequences which its promoters did not foresee. Yet in retrospect this complex movement forms a coherent whole in which historians discern a clearly defined purpose. It is not likely that the divisions thus created will be removed by mere negotiation or even by conscious and systematic propaganda. Diplomacy, intellectual persuasion, and the apparatus of conciliation play only a minor role in the history of the Church. On many fundamental matters of faith and morals a logically insoluble deadlock exists between the Church of Rome and the other western Churches.

"In western eyes the relations of the Church of Rome with the non-Roman Churches naturally seem to be the kernel of the problem; but Christianity is Asiatic in origin and universal in its claims. The tenuous links which still connect the eastern and western Churches may have a large and unsuspected part to play in the task of unification. As far as the Churches in England are concerned two conclusions seem to emerge from the correspondence. There is a widespread demand from Protestants and some Roman Catholics for a renewal of exploratory discussions on dogma and worship, though there certainly does not seem to be sufficient agreement between the Churches' views of their rights and jurisdiction to justify formal negotiations. Probably the most fruitful approach, in the light of the claims and contentions advanced in these letters, would be

for theologians of different persuasions to meet privately and publish the results of their deliberations. Secondly, many of our correspondents have argued that where the Churches are agreed on moral questions of contemporary importance this agreement should be jointly expressed. It may be, as Bishop Beck has asserted, that the opportunities for such common action will be rare, but this is no reason for not taking them when they occur. What seems to be essential is to remove the impression that the Churches in England do not desire unity with the zeal which they showed a few years ago, and to this end frank exchanges of opinion can do nothing but good."

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SUPREME SACRED CONGREGATION OF THE HOLY OFFICE

Instruction To Local Ordinaries About The "Ecumenical Movement"

The Catholic Church takes no actual part in "ecumenical" conventions and other assemblies of a similar character. Yet, as numerous pontifical documents show, she has, despite this fact, never ceased, nor will she ever cease to pursue with deepest concern and promote with assiduous prayers to God every endeavour to bring about what was so close to the Heart of Christ the Lord, viz. that all who believe in Him, "may be made perfect in one".[1] Indeed she embraces with truly maternal affection all who return to her as the only true Church of Christ. Hence any plans and enterprises, which, with the consent of the ecclesiastical authority, have been undertaken and are being carried out to enlighten converts properly in the faith or to impart a more thorough instruction to those already in the Church, can never be sufficiently approved or given too much encouragement.

At this time in many parts of the world, owing partly to various external events and changes of mental attitude, but, under the inspiring grace of God, due chiefly to the common prayers of the faithful, a desire has awakened and is growing daily in the hearts of many, who are separated from the Catholic Church, that a reunion be accomplished among all who believe in Christ the Lord. Assuredly to the children of the true Church this is a source of holy joy in the Lord as well as an inducement to lend their assistance to all, who are sincerely seeking the truth, by entreating light and strength for them from God in fervent prayer.

Certain attempts, that are being designated by diverse names in different countries, have hitherto been made by various persons, either individually or in groups, to effect a reconciliation of dissident Christians

1. John, XVII, 23.

with the Catholic Church. Such initiatives, however, do not always rest upon correct principles, although inspired by the best of intentions, and even when sprung from sound principles, they do not avoid besetting particular dangers, as past experience has shown. For this reason this Supreme Sacred Congregation, which has been charged with the care of defending and preserving intact the deposit of faith, has seen fit to call to mind and enjoin what is here set forth.

I. The work of "reunion" belongs above all to the office and charge of the Church. Hence it behooves Bishops, whom "the Holy Ghost hath placed to rule the Church of God",[2] to bestow upon it their special attention. They should therefore not only carefully and efficaciously keep this movement under vigilant observation, but also prudently foster and guide it unto the twofold end of assisting those, who are in search of the truth and the true Church, and of shielding the faithful from the perils which readily follow in the tread of the movement.

Consequently they shall first of all thoroughly acquaint themselves with what has been accomplished and is actually being done under cover of this movement in their dioceses. For this purpose let them appoint suitable priests, who, in accordance with the teaching and the directions of the Holy See, as found, for example, in the Encyclical Letters "Satis Cognitum",[3] "Mortalium nimos"[4] and "Mystici Corporis Christi",[5] shall give close attention to all that concerns the movement and make a report about it at the time and in the manner prescribed.

With special care shall they exercise their vigilance and urge the observance of the sacred canons "on previous censorship and prohibition of books" (can. 1384 ff) with regard to the publications, which are edited by Catholics in any form whatsoever concerning this matter. The same holds good with reference to non-catholic publications on this subject, in so far as these are intended to be edited, read or sold by Catholics.

Likewise they will diligently provide what may be serviceable for non-Catholics who are seeking to know the Catholic faith. They will appoint persons and set up offices that non-Catholics may visit and consult, and yet more will they be intent upon making provision, that converts may have within easy reach the ways and means of obtaining a more basic and complete instruction in the Catholic faith and of carrying their religion into actual life, especially by means of seasonable meetings and study circles, spiritual retreats and other exercises of piety.

II. As to the manner and method of procedure in this work, let the Bishops themselves prescribe what is to be done and what to be omitted,

2. Acts, XX, 28.
3. *Acta Leonis XIII*, vol. XVI, a. 1897, pag. 157 ff.
4. *Acta Ap. Sedis*, vol. XX, a. 1928, pag. 5 ff.
5. *Acta Ap. Sedis*, vol. XXXV, a. 1943, pag. 193 ff.

and take measures that the ordinances are observed by all. They will also be on their guard, lest, under some false pretence, for instance by stressing things on which we agree rather than those on which we disagree, a dangerous indifferentism be fomented, particularly amongst those who are less thoroughly grounded in matters theological and not so well trained in their religious practice. For they must beware, lest, from a spirit of "irenicism', as it is called now-a-days, Catholic tenets, be they dogmas or questions connected therewith, in a process of comparative study and from a delusive design of attaining a certain progressive assimilation and approximation among the various professions of faith, are so whittled down and somehow made to conform to heterodox teaching as to jeopardize the purity of Catholic doctrine or obscure its clear and genuine meaning.

Furthermore Bishops will not allow recourse to a perilous mode of speaking which engenders false notions and raises deceitful hopes that can never be fulfilled. Such would be, for example, the allegation that what is taught in the Encyclical Letters of the Roman Pontiffs about the return of dissidents to the Church, or about the constitution of the Church, or about the Mystical Body of Christ, need not be so rigorously taken, inasmuch as not all things are of faith, or, what is worse still, in matters of dogma not even the Catholic Church is already in possession of the fulness of Christ and hence others are still in a position of contributing towards its perfection. They should scrupulously take precautions and firmly insist that, in rehearsing the history of the Reformation or the Reformers, the faults and foibles of Catholics are not over-emphasized, whilst the blame and defects of the Reformers are dissimulated; nor that rather accidental circumstances be placed in such a light that the main fact, consisting in the defection from the Catholic faith, is allowed to dwindle from sight and mind. Finally they will take care, lest, by an excessive and misleading extrinsic display and imprudence, or by clamorous methods of procedure and treatment, more harm than good may result in reaching the end desired.

The whole and entire body of Catholic doctrine is therefore to be proposed and explained. Nothing embraced in the Catholic truth concerning the true nature and means of justification, the constitution of the Church, the Roman Pontiff's primacy of jurisdiction and the only real union effectuated by a return of the dissidents to the one true Church of Christ, must be passed over in silence or cloaked under ambiguous language. Non-Catholics may certainly be told that, in returning to the Church, they will forfeit none of the good that the grace of God had hitherto wrought in their souls, but that the return will bring this to its perfection and final consummation. Yet this must not be represented in such a fashion as to create in them the impression that by their return they were making a contribution to the Church of something essential that she lacked in the past.

All this must be truly set forth clearly and intelligibly for the double reason that they are really seeking the truth and that outside of the truth no true union can ever be attained.

III. Ordinaries will need to employ altogether exceptional watchfulness and control as regards mixed conventions and meetings held between Catholics and non-Catholics, which in recent times have come into vogue in many places to foster "reunion" in the faith. If in truth these offer a desirable occasion for spreading a knowledge of Catholic doctrine with which generally non-Catholics are not sufficiently conversant, on the other hand they also readily conjure up no slight danger of indifferentism to Catholics. Where some hopes of good results appear, the Ordinary will be solicitous to secure their proper direction by designating for them priests, who are best fitted for such gatherings and show ability to expound and defend Catholic doctrine in a suitable and competent manner. The faithful, however, shall not assist at such assemblies without a special permission from the ecclesiastical authority, which should be given only to those who are known to be well instructed and firmly established in the faith. Where no prospects of good results are apparent, or if for some reason special perils are to be feared, the faithful shall be prudently kept away and the meetings themselves shall be suspended in due time or gradually brought to a close. Larger common assemblies may not be permitted except upon most careful scrutiny, since experience bears out the fact that such conversations are wont to be fraught with dangers and produce but little fruit.

For colloquies engaged in between Catholic and non-Catholic theologians priests only may be sent and these must have proven themselves truly qualified to take part by their knowledge of theology and staunch adherence to the principles and norms laid down by the Church in this matter.

IV. All such conferences and conventions, whether public or otherwise, small or large, are subject to the prescriptions of the Church, which were called to mind in the *Monitum,* "Cum compertum", issued by this S. Congregation on June 5, 1948.[6] The supposition is that they were organized as a result of previous agreement to have the parties, both Catholics and non-Catholics alike, on a basis of perfect equality, treat matters of faith and morals and give an exposition of the teaching proper to their religious creed for the sake of discussion. Mixed gatherings are not then forbidden outright, but they are not to be held without the previous sanction of the competent ecclesiastical authority. Not subject to the *Monitum* just mentioned are catechetical instructions, even when imparted to several persons simultaneously; nor conferences in which the Catholic doc-

6. *Acta Ap. Sedis,* vol. XI, a. 1948, pag. 257.

trine is explained to prospective converts. This holds good even if on such occasions the listeners also expound the teaching of their church for the purpose of ascertaining clearly and accurately in what it agrees and disagrees with Catholic truth.

Nor does the same *Monitum* refer to mixed assemblies of Catholics and non-Catholics, in which nothing touching faith and morals is under consideration, but discussions are held to take counsel as to the advisable ways and means of defending, by concerted action, the fundamental principles of the natural law and the Christian religion against the enemies leagued together against God; or of reestablishing the social order; or of dealing with and settling questions of a similar nature. Evidently it is not lawful for Catholics, even in such reunions, to approve or admit doctrine, and this holds also in regard to social questions, which is at variance with revealed truth or the teaching of the Church.

Concerning *local conferences* and *conventions,* which, according to the directions specified in the foregoing, fall within the purview of the *Monitum,* local Ordinaries are empowered with faculties for a period of three years from the date of publication of this Instruction to grant the requisite previous authorization of the Holy See on condition that:

1. all communication in sacred rites be utterly eschewed;
2. the discussions and proceedings be duly supervised and directed;
3. at the end of each year a report be made to this Supreme Sacred Congregation, specifying the place where such assemblies were held and what experiences were gathered from them.

As to *theological colloquies,* which were mentioned above, the same faculty for an equal period of time is extended to the Ordinary of the diocese, where the conversations are held, or to that Bishop whom the other Ordinaries have appointed by common consent to assume the direction. The conditions remain the same, as particularized above, plus the further provision that in the annual report to this S. Congregation mention be made what questions were treated, who were present and who were the participants and speakers on both sides.

For convoking *interdiocesan, national and international conferences and conventions* a previous consent, to be procured specially from the Holy See for each individual case, is necessary. The petition for the permission must set forth what questions and issues are to be discussed and who the speakers will be at the proceedings. Before this permit has been obtained no one is allowed to initiate preliminary external preparations for such conventions, nor to collaborate with non-Catholics who are engaged in designing similar plans.

V. Every species of communication in sacred rites is forbidden at all conventions and assemblies of this kind, as has already been stated. Yet

it is not discountenanced to open and close the meetings with a common recitation of the Lord's prayer or some other prayer approved by the Catholic Church.

VI. Each individual Ordinary has the right and duty to study, favor and preside at this work in his diocese. Nevertheless the cooperation of several Bishops may be timely and even necessary in setting up the offices and organs to observe, examine and guide the whole activity in this field. Consequently upon Ordinaries rests the responsibility, after having taken counsel mutually, to decide in what way suitable uniformity and well concerted action can be attained.

VII. It is incumbent upon religious superiors to give heed and take measures that their subjects strictly and conscientiously abide by the regulations laid down upon this matter by the Holy See and local Ordinaries.

This excellent work of "reunion" of all Christians in the one true faith and Church should daily become more integrated as a distinguished portion in the universal pastoral charge and be made an object of concern that the whole Catholic people take to heart and recommend to God in fervent supplications. Much progress will be made, if the faithful are appropriately enlightened, for example by means of Pastoral Letters, about these questions and issues as well as the measures taken with regard to them by the Church and the reasons prompting them. All indeed, but mainly priests and religious, must be admonished and encouraged to seek to fecundate and promote the work by their prayers and sacrifices. Finally all must be made conscious of the fact that, for those wandering outside the fold, there is no more efficacious means of preparing the way to embrace the truth and the Church than the faith of the Catholics associated with a good moral conduct and an edifying life.

Given at the Palace of the Holy Office, in Rome, the 20th day of December, 1949.

✠ Francis Card. Marchetti-Selvaggiani,
Secretary.

Alfred Ottaviani, *Assessor.*

News

LETTER FROM THE MIDDLE EAST.

Pontifical Mission for Palestine.

Office of the President.

Cardinal Newman used to write with greatest charity about the meaning of the Protestant Revolt, which tore half of Western Christendom from the Church. He saw in the scandal of this schism some hidden disposition of Divine Providence. Certainly one looking back over the past four centuries, during which Wilfrid Ward saw the Church in a state of siege, can see the justice of Newman's judgment. The words of his "Second Spring", "The English Church was, the English Church was not, the English Church is once again", could be used in paraphrase for so many countries and, indeed, for so many activities of the Universal Church.

We have often thought that similar dispositions of Divine Providence may be applied, even in a larger view, to the Middle Eastern scene, not for four centuries but for all of the past thirteen. It was back in 633, the year after the death of Mohammed, that his followers came out of sleepy Arabia over the fringes of Syria and Persia, and the religion of the Prophet began to flow like molten lava across the Asiatic and African continents and up into Europe. There was that tense moment at Poitiers and Tours in 732, when Charles Martel saved the West of Europe from it, but many were the other battles, in Italy, Spain, Southeastern Europe, on the seas, and in the East, which have led a historian to state that "the foreign policy of Christendom" to well beyond Lepanto was defense against the seventh century Arabian hejira. Macaulay saw some of God's providence in this long period and he elicited one of his finest apostrophes in regard to its merit.

Yet, today, every eighth person in the world is a Moslem, while the Mohammedan belief in the true God and the fidelity to a life of prayer are phenomena that deeply impress the Middle Eastern traveler. Let him walk out into the brilliant sunlight from the beautiful shrine at Heliopolis, Egypt, that marks the traditional stopping place of the Holy Family during their Flight, and see before him those hundreds of Moslems on their prayer rugs wafting their ritual prayers towards Mecca, or let him spend an hour in the old Mosque of Al Azhar in Cairo, watching the venerable Islamic teachers as they spell out the lessons of the Koran to the young. Or, better, let him look at the whole picture of the Middle East and see only little islands of Christianity in this vast Moslem sea. There has been too much of a transformation of this world of the early apostolic labors and

of ancient Christian grandeur to allow us any other judgment than a larger view of Newman's most justifiable point.

Trite, indeed, for the readers of this quarterly, would be a description of the period which gave us this Moslem world: An Empire had fallen. All the sheen of Hellenic culture had been worn away. Heresies and schisms had divided the great churches of the East. The West was remaking its own world. Even the climactic two centuries of the Crusades could not undo the work of the Arabian warriors, who, coming upon the Church in her first "Iron Age", took less than a hundred years to change the scene.

But men have dreamed and worked to undo it ever since 633, and because the particular object of those who work for Church Unity is those little islands of ancient Christian Churches in the Middle East, sincere students of unity must be charitably and intelligibly cognizant of the world Mohammed made. The early Christian history of Arabia will probably remain one of the most obscure points of investigation. Some make it an apostolic labor of St. Bartholomew, but we remain confused over the centuries before the advent of Mohammed. For example, was there ever a Christian Arabic Liturgy before the Moslems swept over the Churches of the Roman Empire and the Christians, who had to pay them tribute, changed gradually to the language of the Prophet from the Greek, the Syriac, and the Coptic? It is true that the reader of the Koran sees, at first hand, that Mohammed had known the Old and New Testament or had known their contents through his contacts as a caravan driver. But real pre-Mohammedan Christianity in Arabia is almost terra incognita to us all. Not so the glorious Christianity of its hinterlands, not so the history of the Christian ancestors of those who now kneel towards Mecca on their prayer rugs.

Thus this Eastern world has been in a state of siege, not for four centuries but all of thirteen, and it will not be without profit for those who pray and work for unity to include in their horizon the Islamic majority on the crossroads of the world. Who has the major responsibility of affecting this Moslem mass in the interests of the true Faith? Always there is the picture of St. Francis turning away from the crusading ideal, and his visit to the Sultan has remained symbolic for the long procession of apostles in this part of the world. Certainly St. Francis has had his own due meed of success, for his followers have spent seven hundred years guarding the Christian shrines and helping to protect the remnants of Christianity that are left. However, the Franciscans themselves, for all their thousands of martyrs in the Holy Places, have been ever conscious that the indigenous Christians, always living martyrs, possess the native and radical rites in this part of the world.

One might think, therefore, that this great responsibility of approach-

ing the Moslems would be incumbent on the Eastern Rites, whose indigenous followers share the language and many of the customs and are fellow citizens of the followers of Islam in the several nations they inhabit. For them, one might be inclined to say, the apology in the Epistle to Diognetus or the finest lines of Tertullian to the Emperor should be just as apt today, but, to our mind, the approach to the problem has several facets.

First of all, there is the problem of Christian reunion itself. We might tend towards despair when we compare the relatively small population of Eastern Catholics with that of the dissidents, but on reflection we see so much progress, so many conquests, so many instances of reunion that we should be much consoled. One outstanding example is to be found in the Catholic Copts of Egypt, who though still only a few thousand in the midst of millions of dissidents and of many more millions of Mohammedans, have in the past fifty years shown truly remarkable increases in numbers, have developed most admirable works of charity and have, above all, developed the training of their clergy to a point approaching perfection. There is hardly an Eastern Catholic Rite that cannot show similar progress, and this has been accomplished against the greatest odds and even amidst internal difficulties.

One of the Eastern Catholic Patriarchs of modern times set out to make his life's work the training of a pious, instructed and zealous clergy and the publishing of liturgical books which would encompass the real traditions of his rite. It is significant that the Sacred Oriental Congregation, that providential instrument of the Holy Father in his works for the East, has followed the same program with remarkable success in the last quarter of a century. While this does not mean that millions have been drawn into union with the See of Peter, it does indicate that the ground is being well prepared. Certainly this writer, after years of labor for and observance of our Eastern Catholic brethren, is possessed of real optimism based on these objective conclusions.

Secondly, there is a point of view to be assumed towards the separated brethren themselves. One sees much of Newman's judgment of Divine Providence in the fact that these dissident groups have been able to maintain themselves so long. We may grant all the political reasons truly or falsely alleged for the endurance of these groups in relative isolation from any strong bond of unity. There still remains the consoling evidence that, amid ostracism and persecution, the dissident Orientals have guarded a most faithful tradition of the true Christian values. And, to be very practical, even though the greater numbers of the dissidents have made support of their churches and their institutes more easy for them than for their brethren who returned to Rome without any of their former possessions, it has always been a source of wonderment for us that, without the aids which come to their Catholic brethren from other parts of the

world, these dissident groups have supported their works. Nor should we ever forget that many of them were already in schism before the creation of the Moslem world.

Perhaps the two foregoing facets of the problem may seem rather unrelated to the general tenor of this article, but they are really corollaries to the whole thesis on the Christian influence in the world of Islam. For this Christian influence has to be exerted continually, even while the process of reunion moves in a parallel groove. It is very significant that modern apostles in the Middle East have linked all these matters together. One thinks immediately of Charles de Foucauld and then of that blessed little group of his disciples, founded after his death—the Little Brothers and Sisters of Jesus. Last winter we met the Little Sisters in Beirut, where they were laboriously learning Arabic, and just a few weeks ago we found them in Nazareth, living at the Convent of the Poor Clares whither came de Foucauld so many years ago. The Little Sisters proudly brought me to their humble little chapel, where they follow the Byzantine Rite as part of their apostolate to the people of the East.

In the spirit of Charles de Foucauld, his followers believe that the approach to this Middle Eastern world is a social one. That is why they work in the shops of Nazareth and Damascus or they nurse in the poorest villages of Hauran, Syria. We have no doubt that these young men and women, who have become Orientals in rite and in life, will teach their world of Moslem fellow human beings some of the examples of the Divine Carpenter of Nazareth. De Foucauld wrote so often—and he lived what he wrote—that the social approach to this Moslem world is the first step in a long, patient, and, under God, fully realisable apostolate.

We are convinced also that this social approach is being made, even on a larger scale, by the visitations of the Holy Father of Christendom in his charity to the Arab refugees during the great misfortune that has come upon them. The thousands of Moslems seeking shelter in our religious houses, our schools, or orphanages, or receiving clothing or food from the hands of devoted priests and Sisters, have had the Gospel preached to them in a very objective way. They know that the voice of the Holy Father has been directed their way and in their behalf numerous times in these past two years. Please God, this disinterested charity dispensed by the followers of Christ will be another step towards the goal that all may be one. Aside from reunion and the matter of indigenous or Latin rites, the Holy Father's program of relief, administered by committees embracing representatives of all the rites, has been a common Christian and Catholic charity, not only to our Catholic brethren and our fellow Christians, but also to our other brethren, the Moslems.

Always there is the movement of prayer and example. The writer has met many of those who are performing this apostolate in the East. He

has read over and over again a little manual entitled "Al-Badaliya" which is in the hands of so many holy souls here and gives them this vocation: "the manifestation of Christ in Islam". "It is for us to continue the attitude of St. Francis and of St. Louis, before those millions of souls who wait for us and look on us, called as we are to render testimony by our lives and even by our deaths, just as Foucauld demanded and succeeded in obtaining." It is this underworld of holy souls that will add the strength of cloistered prayer to the parallel movements of reunion and of social action in the Moslem world.

While these two currents pursue their providential way to a fruitful end in God's good time, may we be permitted to see even a present common value among all the prayerful human beings of the Middle East, Christians and Moslems, namely, the lifting of their hearts and minds to the true God and Father of all. Should they be tried in the terrible crucible of a Communist threat, may this great common denominator, which they so richly possess, be their strength and their ultimate victory.

Msgr. Thomas J. McMahon

Beirut, Lebanon.

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THE CHAIR OF UNITY OCTAVE.

This Year's Observances.

This year the Pope's Christmas Message calling for a great return during this Holy Year gave the impetus to an unprecedented observance of the Chair of Unity Octave throughout the world. The press, responding to the Roman Pontiff's appeal, and still re-echoing the momentous article of the London *Times* of October 31 heightened the general fervor.

At Rome, Pope Pius XII began the Chair of Unity Octave by offering a Mass for the return of all his separated sons. The most solemn observance was held at the spacious central Church of the Gesu. It was sponsored by the Franciscan Friars of the Atonement, whose founder was also the founder of the Octave. Since 1948 they have taken up the fostering of the Octave at Rome as their proper work—grateful for the efforts of the Third Order of St. Francis who at Fr. Paul Wattson's request and encouragement, had been sponsoring a solemn Roman observance at the Church of S. Paolo alla Regola since 1924. Celebrated Italian preachers gave sermons on the various intentions. Their sermons were broadcast to a far larger public by the Vatican Radio. The functions were presided by Cardinals almost every night who loaned their authority to this movement of prayer for the return of our non-Catholic brothers. The various colleges of Rome, representing many nationalities and rites served in the sanctuary and rendered the music. The Vatican Radio broadcast talks on Unity on its regular programme. An important observance was also cele-

brated at St. Suzanna, the American Church in Rome, where the Church's universality was reflected in the sermons preached in various languages. Space does not permit a report on the great number of parishes, religious houses and seminaries which conducted special programmes of prayer, sermons and conferences in Rome and throughout Italy. The numerous reports received give assurance of the fact that the desire for the return of our separated brothers has become widespread and earnest in Italy. By way of interesting illustration, we cite the Jesuit Seminary at Rome where the Seminarians delivered papers on the various intentions, and the Belgian College which celebrated solemn Masses throughout the week. Six priests who had formerly been Anglican assisted in the sanctuary at one of these Masses. One Seminary in the region of Milan organized an exhibit of books relative to the unionistic problem. Fr. Charles Boyer, S.J. President of the Unitas Association gave sermons and lectures in Rome and various other cities about Italy. Important centers of Unity endeavours were Milan, Bologna, Padua and Palermo.

In France the opening day was marked by two articles placed side by side on the editorial pages of *Le Monde,* one of Paris's most authoritative newspapers. They were written by notable theologians, one Catholic and the other Protestant. Observances of the Octave were legion, some of the most outstanding were at Paris, Lyons and Lille. Fr. Daniélou, a leader in the unionistic field of France, gave a lecture to more than a thousand listeners at Dijon, where the activities and ceremonies of the week had been organized by the *Grand Séminaire.*

In Spain, where prayers for Unity and the Octave have been encouraged by all the local Bishops with special indulgences, it was a week of fruitful prayer throughout the nation. The Spanish faithful have been well supplied with printed literature in this subject.

At Brussels the week of prayer was the occasion of distinguished lectures, sermons and ceremonies. Fr. Dumont, O.P., director of the *Istina Center of Russian Studies* at Paris, gave a lecture with the Papal Nuncio presiding. Solemn observances were held in various major churches of the city on the succeeding days. The Octave was terminated with a Solemn Mass in Byzantine rite celebrated by the Benedictine Monks of Chevetogne.

In the United States, as is the custom, the most solemn observances were held at the Shrine of the Immaculate Conception in Washington and at the Church of the Blessed Sacrament in New York. Both of these programmes were sponsored by the Franciscan Friars of the Atonement. Other major observances were held in numerous cathedrals and churches throughout the country.

This year the Friars of the Atonement initiated an original project. They sponsored, in collaboration with the National Federation of Catholic College Students, a poster contest with prizes amounting to $1,200 for the

best poster design to advertise the Chair of Unity Octave. The judges were selected from among the foremost poster artists of the nation, along with a priest authority on liturgical art, and a priest representative of the Society of the Atonement. The Friars felt that such a contest should be fruitful in acquainting the college students with a knowledge of the Octave and its purposes.

In England, weeks of fervent prayer were organized in many places. A Committee with an Octave Secretary at 39 Duncan Terrace, London, had done much to encourage the organization of these activities and supplied the faithful with appropriate literature. At Black Friars, Oxford, an important series of lectures was given on each day of the Octave by distinguished scholars. Some of the speakers had been chosen from among non-Catholics to present their points of view. Dom Aelred Graham, O.S.B., gave an impressive talk at the Newman Club Centre in London.

The Anglican Committee for the Church Unity Octave.

The *Annual Call* of the Anglican Church Unity Octave Committee which numbers about 1,400 signed members in England, published the following statements to establish the dogmatic position of their Council:

1. The conversion of the world depends upon the Visible Unity of the Church of God, for our Saviour prayed "That they all may be one . . . that the World may believe."
2. He provided the means for the maintenance of this Unity be the appointment of a visible head of the visible Body: "Thou art Peter, and upon this Rock I will build my Church." History has shown what interpretation the Church has given to this text, for none other has ever been the Church's acknowledged head upon earth but he who sits on Peter's Throne. Separation from this centre of Unity has always led the separated into further schisms, while acknowledgment of it by all must necessarily result in the healing of all divisions.
3. The dogmatic decrees that concern the supremacy of St. Peter's successor and his infallibility in Faith and Morals, while not capable of being rescinded even by the Pope himself, do nevertheless admit of elucidation and further definition such as would make their general acceptance by the Catholic-minded inevitable.
4. Further, it may be hoped that many vital and important matters left over at the Vatican Council, such as those concerning the mystical nature of the Church, will eventually be considered and issue in such definitions as may bring out the true balance of the doctrine concerning the relationship between the successor of St. Peter and the rest of the Apostolic Episcopate and the body of the faithful.

It is to these statements or "Premises" that they invite all Anglican ecclesiastics to send in their signatures as giving "entire support".

The daily intentions of the Octave as published by this Committee are:

Jan. 18.—*St. Peter's Chair at Rome.* The return of all the "other sheep" to the "One flock, under one Shepherd".

Jan. 19.—Reunion of the Eastern and Western Churches.

Jan. 20.—The repairing of the 16th century breach between England and Rome.

Jan. 21.—The return of Lutheran and other European Protestants to Holy Church.

Jan. 22.—The return of all dissenters to Holy Church.

Jan. 23.—The return to the Holy Sacraments of lapsed Catholics.

Jan. 24.—The Conversion of the Jews and Moslems.

Jan. 25.—*Conversion of St. Paul.* The Missionary conquest of the whole world for Christ the King.

Prayer Promulgated by Faith and Order Commission for Unity Week.

Rev. Oliver Tomkins, Secretary to the Commission on Faith and Order of the World Council of Churches has published a prayer for the Annual Week of Prayer for the Unity of Christendom, January 18-25, 1950, which reads as follows:

"Once more Faith and Order invites all who care for its work to join in prayer for the unity of the Church of Jesus Christ according to His will. This Week of Prayer for Christian Unity becomes increasingly a time when Roman Catholic and Protestant, Anglican and Orthodox Christians recognize in thankful intercession that 'the walls of our division do not reach to heaven'. The Faith and Order Commission of the World Council of Churches calls you to join in this universal prayer with certain particular petitions in mind, because the Commission exists in order to be the handmaid of the Churches as they themselves face Our Lord in His eternal prayer for our unity.

"So *let us pray* especially for the plans being made by the Commission for their world conference on Faith and Order to be held, God willing, at Lund in 1952, that the conference and the preparations for it may lead all the participating churches to deeper perception of the Truth Whom they serve.

"*Let us pray* for the three Theological Commissions which have for some years been preparing material for the Conference: that the first may deepen mutual understanding of what each means by '*the Church*' and lead us all nearer to accepting what God means by the Church:

"That the second may illuminate for all the varied traditions in *Ways of Worship* and serve the offering to God through Christ of that praise which is our bounden duty:

"That the third may give the light which we need on the question of

Intercommunion because the Sacrament of Unity has become an occasion of division.

"*Let us pray* for the more honest and courageous recognition of those forces in history, political, economic, cultural, which have influenced our divisions, and for grace to recognize, under the Lord of history, similar forces which may assist our recovery of Unity in Him.

"*Let us pray* for all those who take no official part in the preparation for Lund, but follow our work with sympathy and prayer; especially thanking God for ecumenical spirits in the Church of Rome. Let us pray too for those Christians, Orthodox and Protestant, in the U.S.S.R., in Eastern Europe and parts of Asia, who are debarred from personal participation, especially for all who, under restraint or persecution, cannot express the unity they have with us in Christ.

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ECUMENISM

Dr. Asmussen on Ecumenical Doctrinal Discussions.

The Catholic monthly "Hochland" last December published an article by Dr. Hans Asmussen, former Chancellor of the Evangelical Church in Germany. The editors explained that they wished to give an Evangelical theologian of note the opportunity of expressing his views on Ecumenism in relation to the Roman Church. In this article Dr. Asmussen affirms that Ecumenism is not an attempt to form united Christendom in which unity of faith would be sacrificed. He writes:

"What is it that really happens when, let us say, Lutherans find themselves joining with Anglicans or with Reformed in the Oikoumene? True, we do have people there who regard confessionalism in general as out of date. But they are not the ones who give the Oikoumene its character. If they did come to dominate it, the Oikoumene would be destroyed."

He proceeds to say that the Sacraments "do not yet hold the place in the Oikoumene which is due them. . . . Herein the position of ecumenism is clearly perceived. With but few exceptions, nobody intends to bring about a fusion of Churches of different confessions. Each Church is so conscious of what it owes to its past that it does not find that it can rightfully renounce its very existence. Therefore the Oikoumene is not a Church. What it is, no theologian has been able up to this time to express to the satisfaction of all."

Concerning discussion between Evangelical and Catholic theologians, he remarks, "The conversations between Evangelical and Catholic Christians (in Germany) have clearly demonstrated that it is possible to discuss without inasmuch disavowing or even putting in question confessional attachments. Although they have ties with Rome, the Catholic theologians may and desire to understand what we have to say to them to arrive at

new conclusions, while Evangelical theologians in spite of their 'liberty' feel themselves intimately bound to their Church. . . . Nevertheless, the Churches affiliated with the ecumenical movement would betray ecumenism and would betray themselves if they did not also have the desire to bring it about that Rome would collaborate with them. If Ecumenism contents itself with a position in which Rome is absent, it is not what its name indicates. . . ."

Discussion on Christian Unity.

The Octave of prayers for the reunion of Christendom was the occasion of a lively interchange of views in the *Luzerner Neueste Nachrichten* which published a series of letters to the editor. A Catholic Priest wrote, "No man in this world knows what the road will be which will lead all Christians to the one Church. God alone knows it." He proceeds to point out that the Pope prays for reunion, and that the leaders of all the confessions are praying for it. He gives evidence to show that changes are going on among Christians. A Protestant Minister wrote a response in which he said,

"Our Lord not only prayed for unity, He died for it. . . . Thus when He prays for unity, he prays for the effects of his expiatory death. . . . The question is placed for the Churches as it was for Jesus Christ at Gethsemane and for Paul on the road to Jerusalem: what is more important—consolidate our confessional systems and our particularisms, or as confessions die for unity so that through this death God might give a new life to his holy Church, one and apostolic, to serve Him and serve the world? . . . I do not see any other way to unity than that which leads to Golgotha, and that is why this road is unspeakably hard, and why it is a fantastic undertaking of faith, of hope and of charity."

We are in accord on the will of Christ for unity. Catholics, however, are aware that their Church is one as it was founded by Christ on the Rock, and that it preserves His integral doctrine with the guarantee of divine aid. In willing unity, Christ wills that Catholic doctrine remain intact, and so it must remain. Those who do not yet perceive that such a Church and such unity already exist, must indeed make a heroic, even agonizing act of resignation to faith, hope and charity, and undergo a confessional change to accomplish Christ's will to unity. In this they merit our compassion and our prayers.

Inter-confessional Conference of non-Catholics in Poland.

An "Ecumenical" theological conference was held last November at Skolimow near Warsaw in which representatives of various communions took part, including separated orientals, the "National Catholic Church" (dissident), Evangelicals, Lutherans and "Free Churches". The theme

of the studies was the *Significance of the Church and its Mission.* On the closing day the participants attended a service in the Lutheran chapel which terminated in an ecumenical communion service, though we have not been informed as to precisely how this was carried out.

(EPS)

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THE IDEA OF THE ECUMENICAL COUNCIL AS MEANS OF UNION IN DEALINGS BETWEEN BYZANTIUM AND ROME.

In modern times the term *ecumenism* is being used to designate the gathering in international conferences of representatives from non-Catholic ecclesiastical bodies. It is, then, both useful and instructive to recall the place which the idea of the *ecumenical council* as a means of Union found in the transactions between Byzantium and Rome. I shall confine myself here to the historical field, being persuaded, nevertheless that such a study will at the same time be of advantage to theologians in forming their own further conclusions.

1. *Disputes between the Bishop Anselm of Havelberg and the Metropolitan Niceta of Nicomedia.*

Anselm, Bishop of Havelberg, of the Premonstratensian Order, went to Constantinople in 1136 on a diplomatic mission for the Emperor Lotharius III. On this occasion he took part in two public disputes. They were not related to the purposes of his mission, nor were they the result of any pontifical mandate. Therefore, they should be considered conversations of a *private* character. Nevertheless, they merit our attention, on the one hand because of the interest Pope Eugene III manifested in them, since he wished Anselm to make a full account of them,[1] and on the other hand because these disputes may be considered among the best of the Middle Ages. The first of these took place on April 3, 1136, near the Church of St. Irene (today Museum of Arms) probably in the open air; the second a week later at the Church of St. Sofia. A large gathering of people attended. There were the arbiters (or judges who should, perhaps, decide upon the victorious side), offical scribes (directors of protocol for the debates), officers of the imperial palace charged with maintaining silence (silencers).[2] It is probable that the Emperor John II Comnenus and the Patriarch Leo Stypes were also present. At least Anselm himself reports that they had given their consent for the holding of the disputes. Among the Latin witnesses of these conversations are

(1) The text is found under the title *Dialogi* in Migne PL 188, 1139 B - 1218 B. An historico-theological thesis on this matter was written at the Gregorian University of Rome by the priest Henry Finke: *Die Lehre Anselms von Havelberg uber den Ausgang des Hl. Geistes in seinen Unionsgesprachen mit den Griechen,* Rome, 1942 (not yet published).

(2) Cf. L. Bréhier, *Les institutions de l'empire byzantine,* Paris, 1949, p. 68.

named Moses of Bergamo, to whom was entrusted the office of interpreter, James of Venice, and Burgundius of Pisa, all three of whom were well known personalities in medieval literature. After the two orators had in all charity discussed the questions of the Procession of the Holy Spirit (principal point of these debates), the azymes and fermented bread, the Primacy, the two liturgical questions on the infusion of a few drops of water in the chalice (before the consecration of the wine among the Latins, and after the consecration of the wine among the Greeks), and of the two different modes of baptising, the Greek metropolitan pointed out that there existed very few differences between the Latins and the Greeks, and that these bore no reference to the faith. Yet, in view of the fact that these were prejudical to mutual charity, he desired the convocation of an *ecumenial* council for the restoration of concord. These are his words:[3]

Quia vero non in magnis, sed minimis aliquatenus discrepare videmur, quae licet salutem animarum non impediant, tamen charitatem non aedificant: summo studio, sicut supra dixi, elaborandum esset, ut generale concilium congruo loco et tempore fieret, ubi universa, quae nos et vos ab eodem ritu dissociant, in unam redacta concordiam formarent, et tam Graeci quam Latini unus populus sub uno Domino Jesu Christo, in una fide, in uno baptismate, in uno sacramentorum ritu efficeretur.

Anselm responded to these words forthwith:[4] *Haereticorum est, angulos et latebras quaerere; sed tu, qui generale concilium desideras, videtur, quod id quod catholicum est, intendas: ideoque et ego concilium universale exopto.*

It is informative that the proposal of the ecumenical council as a means of Union should have arisen from the initiative of the Greek metropolitan. It is likewise noteworthy that neither he nor the Latin bishop had yet succeeded in arriving at the formula of the later Council of Florence which did not proclaim a Union on the basis of liturgical unity in administration of the Sacraments, but was satisfied with unity in faith and submission of the Orientals to the jurisdictional Primacy of the Pope.

II. *The Emperor Alexis III and Pope Innocent III.*

How profoundly the idea that the Byzantine and the Roman Church could be reunited solely by an ecumenical council is rooted in the minds of the separated Greeks can be seen in the dealings between the Byzantine Emperor Alexis III and Pope Innocent III in the years 1198-1200. Already one of the Emperor's predecessors, Alexis Comnenus[5] with his synod

(3) *Dialogi*, III, Cap. 22, Migne, PL 188, 1247 B - 1248 A.
(4) Ibidem, 1248 A.
(5) Cf. W. Holtzmann, *Die Unionsverhandlungen zwischen Kaiser Alexios und Papst Urban II im Jahre 1089*, in *Byzantinische Zeitschrift*, XXVIII, 1928, 38-67.

of September 1089 had seen the sole solution for achieving the former ecclesiastical concord in a Greek council held in the presence of the Pope or his legate. Alexis III wrote to Pope Innocent III:[6]

Tuae ergo Sanctitatis est, secundum praecedentes synodales operationes pro requisitis dogmatibus synodalem conventionem fieri dispensare, et tua sic Sanctitate faciente, sanctissima quae apud nos est Ecclesia, non ad conventum tardabit.

The Pope responded,[7] after repeating the passage of the imperial letter in reference:

Licet autem apostolica sedes non tam constitutione synodica quam divina caput et mater omnium Ecclesiarum existat,...nos tamen pro multis necessitatibus ecclesiasticis disposuimus auctore Domino generale convocare concilium et synodalem celebrare conventum: ad quem si vocatus a nobis (patriarcha) iuxta suam promissionem occurrerit,...eum sicut fratrem carissimum et praecipuum membrum Ecclesiae benigne et hilariter admittemus; de caeteris auctoritate Sedis Apostolicae ac sacri approbatione concilii cum suo et aliorum fratrum nostrorum consilio quae statuenda fuerint statuentes.

The pontifical letter emphasized the principle of the Primacy, based not only upon the synodal decree, but also upon its divine institution as against the Greeks who considered the ecumenical council as almost the sole means for re-establishing union between the two Churches. Pope Nicholas I had inculcated the same truth, employing the same expressions of that idea in a letter of his[8] to the Byzantine Emperor Michael III during the open conflict of Photius against the Roman Church. We find the same in the letter of Pope Innocent III[9] to the Patriarch John X Kamateros. However, the latter did not come to Rome, nor did any other legate of the Byzantine emperor. The ecumenical council took place only in 1215, after the fall of the Byzantine empire (1204). The question of Union was not forgotten in this council,[10] even though no legate of the separated Greek Patriarchs was present.

III. *Transactions preceding the Council of Lyons II.*

The Greek emperor of Nicea, John Dukas Vatatzes and his second successor Michael Paleologos who had succeeded in destroying the Latin empire of Constantinople, opened dealings with the See of Rome, offering to unite the Greek Church. Again they put the idea of the ecumenical

(6) Innocentius III, *Regesta,* II, *epistola* 210, Migne PL 214,768 B-C.

(7) Ibidem, 771 A-B.

(8) See recent edition of E. Perels, *Nicolai I Papae epistolae, n. 88* (28 Sept. 865), in *Monumenta Germaniae historica, Epistolae, tomus VI,* Berlin 1925, p. 475.

(9) Migne PL 214, 764 C; concerning the letters of Patriarch John X to Pope Innocent III see V. Grumel, *Les regestes des actes du patriarcat de Constantinople,* 1, 3, Bucarest, 1947, n. 1194, 1196, p. 190-193.

(10) Cf. chaps. 4 and 5, in Denzinger 435, 436.

council in first place as the means of Union. We know very well that such steps were greatly influenced by politics. However, they would certainly not have proposed such a council if this concept were not a typical one for the mentality of the separated Greeks. On the other hand, their attempts gave the Holy See the opportunity of precising the conditions and the manner under which the participation of the separated Byzantines in a council would be feasible. Consequently, the correspondence between Byzantium and Rome in the thirteenth century were studied by the so-called Oriental Commission in the preliminary sessions of the Vatican Council,[11] to deliberate whether, in what way, and under what conditions the separated oriental Patriarchs, Archbishops and Bishops should be called to the Council, and in case this were not possible, under what conditions they could be admitted in case they should request to take part, either as a body or individually.

Returning to the Emperor John Dukas Vatatzes and Pope Innocent IV, we know from a letter[12] of the latter that under his predecessor Alexander IV that some concessions and requests relative to Union and temporal affairs had already been made to the Pope. Among these requests, that of convoking the council of Union was not lacking. The emperor desired that his conditions concerning the Roman Primate and the right of appeal to the Pope on the part of Byzantine ecclesiastical persons should be understood in the following manner as concerns the questions of the Council: The first vote would fall to the Pope, to be followed by other synodals, including Greeks, if it were not contrary to the Gospels and the Canons. The Emperor made an explicit exception of the question of the Procession of the Holy Ghost. On this point he would not have the Pope's judgement as decisive. Pope Alexander IV had rejected such an interpretation, but had conceded that the Greeks in future councils would not be obliged to recite the *Filioque* formula in the Creed, if otherwise they were prepared to hold the correct trinitarian doctrine. In 1256 Pope Innocent IV sent the Latin Bishop of Orvieto to Constantinople for further dealings, where he made, however, no dangerous concessions, remaining on the doctrinal basis of his predecessor. The Byzantines however, were opposed. The successor of Vatatzes (who had died in the year 1254) Theodore Laskaris[13] even claimed the presidency in a council of Union. Instead, the idea of the council as means of Union made progress under *Michael Paleologos*. He was ready, after various transactions, to recognise the Pope's Primacy of jurisdiction, and the

(11) Th. Granderath—C. Kirch, *Histoire du Concile du Vatican*, I, *Préliminaire du Concile*, Brussels, 1907, 142-146.

(12) Edited by Raynaldus, *Annales ecclesiastici*, ad annum 1256, n. 48-55; cf. also the article of V. Laurent, *Le Pape Alexandre IV* (1254-1261) *et l'empire de Nicée*, in *Echos d'Orient*, XXXIV (1935) 26-55.

(13) Cf. Walter Norden, *Das Papsttum und Byzans*, Berlin 1903, p. 381.

Sacraments as taught by the Roman Church. Furthermore, in 1267 he accepted a long and explicit profession of faith[14] proposed by the Pope Clement IV, which may be called the foundation of the Union of the Greeks in the Council of Lyons II (1274). The Holy See had secured an agreement from him according to which his legates at this ecumenical council would already have in their hands the authorisation of the Emperor and of his bishops to conclude the Union with the Roman Church according to the formula of Clement IV which had already been accepted at Constantinople. Thus the legates of the Emperor, namely, the ex-Patriarch Germanus, the Metropolitan Theophane of Nicea, and the Senator George Akropolite did not appear at the Council to discuss, but came as executors of their mandate, and to accept from the hands of the Pope and the Council the approbation of the imperial promise upon the doctrinal basis of Clement IV. They were, of course, treated with great honor by the synodals and could participate in the solemn religious functions in celebration of the completed Union.

It cannot be denied that the Union concluded at Lyons was too closely connected with the person of the Emperor, and that his person was not apt to cause the Union to be loved by the Byzantines. Neither the superior or inferior clergy, nor the people were disposed to accept it very heartily. Wherefore, at a later time the total participation (at least through procurators) of the Byzantine Church was not only conceded by the Roman Church herself, but also the full liberty of discussing the points of difference between the Byzantine and the Roman Churches.

IV. *Barlaam's Legation at Avignon.*

In the name of the Byzantine emperor Andronicus III, the Igumene (abbot) of the Holy Saviour (Constantinople), later Catholic Bishop of Gerace, in two discourses given before the Pope Benedict XII and the Cardinals in 1339, set forth the good will of his sovereign toward Union. As a means of achieving it, in his estimation, an ecumenical council was necessary. In it there should be present not only ambassadors of the Byzantine emperor (as was the case in the Council of Lyons II), but also the four Greek Patriarchs and other bishops and chosen men (theologians). He desired that the Pope invite the Orientals to the council in this manner:[15]

Rogamus ergo vos, ut fratres in Christo, patriarcham Constantinopolitanum et patriarcham Alexandrinum Antiochenumque et Ierosolymitanum, et alios pontifices ac electos viros, ut conveniamus simul in aliquo loco et quaeramus communiter cum spirituali affectu de propositis, et quod nobis revelabit Spiritus hoc determinabitur.

(14) Fr. Dolger, *Regesten der Kaiserurkunden des ostromischen Reiches,* III, München-Berlin, 1923, n. 2006, p. 63; L. Wadding, *Annales Minorum,* third edition, IV, Quaracchi, 1931, p. 391.
(15) Raynaldus, ad annum 1339, n. 21.

If the invitation were to be made, according to Barlaam, in this wise, the Byzantine Emperor and his Patriarch would rejoice and put themselves to the task of making arrangements with the legates of the Holy Roman See on the manner, the time, and the place of the ecumenical council. Thus, according to Barlaam's opinion, hindrances would be avoided which had kept the Union of Lyons from being efficacious and permanent.[16]

Quia illi Graeci, qui interfuerunt isti concilio, non fuerunt missi neque a quattuor patriarchis, qui gubernant orientalem Ecclesiam, neque a populo, sed a solo imperatore, qui conatus fuit facere unionem vobiscum ex vi et non voluntarie.

After deliberating on the proposal of the Byzantine legate, the Pope and the Cardinals responded that already at the councils of Ephesus, Toledo, Lyons, and in other councils it had been defined that the Holy Spirit proceeds from the Father and the Son, and that consequently it was neither suitable nor useful (*non esset decens nec expediens*) to open discussion again on this article of faith with new disputes (*nunc per novas disputationes vel altercationes aut quomodolibet in dubium revocare*). They recalled still other Greek documents in which the same article had been professed.

The Sovereign Pontiff, after having rejected a compromise construed by Barlaam, proposed the suitability of having an exchange of ideas on the article of the Procession of the Holy Spirit in order to permit the occasion of being instructed in that doctrine. The Roman Church would be disposed to hold such a conference among the Latin doctors (theologians) and those of the Greeks who would be sent to the West. The latter should be chosen by an Oriental synod and then supplied with the necessary faculties for coming to the West. A *general* council, the Pope said, would require a long time and great expenditure. Likewise the troubled times did not permit the peace required for such a council. Barlaam insisted upon the idea of an ecumenical council as means of union, but did not succeed in obtaining the result he so eagerly desired. On another occasion, prior to his conversion to Catholicism,[17] in addressing the *synodals of Constantinople,* Barlaam himself affirmed that according to the testimony of history, ecclesiastical peace with the Latins would never be achieved by way of discussions, but only through an act of (submission to) authority. He therefore proposed to the Greeks reunited in a synod that the Emperor appoint four legates, two bishops

(16) Ivi. n. 21.

(17) Cf. C. Gianelli, *Un progetto di Barlaam per l'unione delle Chiese,* in *Miscellanea Giovanni Mercati,* III—*Studi e testi,* 123, Rome, 1946, p. 157-208. Cf. also p. 166, resumé of Gianelli: "Quale é dunque, il mezzo piu idoneo per giungere alla pace ecclesiastica? L'esperienza del tempo andato dimostra che non vi si arriverà mai per via di discussioni, ma soltanto con un atto di autorita."

and two senators, and consign to them the text of two decrees relative to the two principal points of disagreement between the Greeks and the Latins (addition of the *Filioque* to the Creed and the matter of the Sacrifice in the Holy Mass), and have them confirmed and promulgated by the Pope. These two decrees of which Barlaam speaks were phrased in a very equivocal manner, and insomuch not in a form to be submitted to the Pope.

V. *Transactions Prior to the Council of Florence.*

In the dealings between the Byzantine Emperors Emanuel II and John VIII Paleologos, the idea of the ecumenical council as means of Union recurred with great insistence. Indeed, Anthony di Massa, O.F.M., the legate sent by Pope Martin V to the Emperor Emanuel II in 1422 in his project[18] for Union presented at Constantinople declared openly;[19] *Sine enim concilia visum fuit Graecorum et Latinorum praefatam unionem sequi non posse.* The council in question at the time was a Greek council to be held at Constantinople in the presence of a pontifical legate, namely Cardinal Pietro di Fonseca, who in 1420 had already received the pontifical mandate, but had been unable to execute it. The idea of this council originated with the Greeks themselves. The Pope, desiring to satisfy their desires, accepted it but the Greeks themselves, who were then menaced by a perilous situation before the Turks, desisted from their plan.[20] After various transactions they declared themselves desirous of participating in a council of Union to be held in Italy. *An agreement was concluded between the Greeks and Pope Martin V*[21] in 1430 which may be called the basis for the future Council of Florence.

The place for the ecumenical council was stipulated in this document namely, in a maritime city on the oriental coast; next, *the synodals for the Greek side*: the Emperor (as defender of the Church), the four Greek Patriarchs, the principal personages of the clergy (Bishops) with their committee, numbering about 700 in all; the manner of conducting the assembly: *synodus ex omni urbe* (perhaps one should read the word *orbe*) *pacifica, apostolica, canonica, inviolenta sine contentione et libera;* the financial question for the journey of the Orientals, their maintenance during the council and for the return—also in case the Union should fail, these expenses should fall to the Roman Curia, which should also provide in part for the defense of Constantinople during the absence of the Greeks. These points received further determinations in the dealings between

(18) Cf. text in Mansi XXVIII, 1064 E - 1067 D. in nine points; cf. also R. T. Loenertz, O.P., in *Revue des Etudes Byzantines*, VII, 1949, 30-32.

(19) ibi, 1066 C.

(20) ibi, 1066 D; *"congregatio pro Concilio fiendo praelatorum graecorum isto tempore fieri non posset propter innumanissimam turcorum guerram."*

(21) Cf. text in Hofmann, *Epistolae pontificiae ad concilium Florentinum spectantes*, I, Rome, 1940, p. 20.

the Council of Basel, still in accord with Pope Eugene IV, and the Greeks. The execution of the financial obligation was a grievous burden for the Roman Curia.

At the end of November (24-25) 1437, the Emperor John VIII and about twenty of the Byzantines with their Patriarch of Constantinople, accompanied by the papal legates of Constantinople, departed for Venice. They arrived there on February 8, 1438. In the beginning of March (4th and 8th) they arrived at Ferrara where the Latins had already opened the synodal sessions on January 8. The first common session of Latins and Greeks was held on April 9, 1438.

VI. *Was the Council of Florence characterised by the so-called Modern "Ecumenism"?*

To those who have merely a superficial knowledge of the Ecumenical Council of Florence, it would seem that the Byzantine Church had acted as a single Oriental bloc, on a line of dogmatic and juridic equality with the Latin Church, and that the latter had made a compromise with the Greek Church in the decree of Union of July 6, 1439. It could appear that religious principles were sacrificed and that even the Primacy was adapted to juridical exigencies of the Greek Patriarchs in such a way that the different interpretation of that decree of Union derives in reality from a compromise which bore latent conflicts within itself. The truth is, however, that the Catholic Church of the Latin rite sacrificed no dogma, and did not renounce the Primacy of jurisdiction. On the other hand, something was done in the Council of Florence which had never occured before in dealing between Byzantium and Rome, nor was it conceded by the so-called Oriental Commission in the preliminary sessions of the Vatican Council: *liberty of discussion,* even on those religious points on which Catholic doctrine was clear, being already proclaimed in the preceding ecumenical councils or at least taught by the ordinary magisterium. For instance, the Council of Lyons II had made a definition on the Procession of the Holy Spirit.

It must be emphasised, however, that the religious discussions of the Council of Florence took place among *deputations* of Latin theologians with the active participation of a Cardinal or Bishop on the one side, and on the side of the Greeks, with the active participation of the Emperor, in the general sessions of the council, and in others of a private character (such as the so-called Conferences on Purgatory at Ferrara), but *never* in the *solemn* sessions which alone were competent—according to the customs of the councils of that time—to make decrees.

Furthermore, it must be said that the discussions concerning the religious differences between the two Churches did not contain any renouncement on the part of the Latins of the Catholic Creed, but merely

concessions of method: Thus, Cardinal Cesarini, one of the principal Latin speakers, permitted that only the first seven ecumenical councils, the only ones admitted by the Greeks, be used in the reciprocal controversy. He also conceded liberty of speech in dispute to the Greeks from the beginning to the end, as well as the use of the *Greek* language, the right of controlling the protocol of the sessions, and even the tactical advantage of *aggression* at the beginning of the single parts in the course of the disputes. Also in the *ceremonial* order of salutations, of the seating of the Council, in the form of the wording of the decrees, great deference was shown the Greek Church, and insomuch the impression could easily be given to one observing the documents superficially but failing to seize the spirit of the Council, that the Byzantine Church was a contracting party on the same plane with the Western Church.

It is to be conceded that at the Council of Florence the principle that the Catholic Church is not to be identified with the Latin or Western Church was proclaimed with all solemnity. It was defined explicitly that each priest of the Western Church and of the Eastern Church should celebrate the Holy Mass in his *proper rite;* that is, the Byzantine Priest should use fermented bread, and the Latin priest the azymes.

Carrying its scope beyond the Union of the Byzantines, the Council of Florence dealt also with *other* oriental Churches—with the *Armenian, Copt and Ethiopian, Syrian, Chaldean, and Maronite*—and thus for the first time in history the Union of *the whole Orient* became the object of a council.

The first common decree of the Latin and Byzantine synodals on April 9, 1438 was of capital importance.[22] In it both parties were of accord in establishing that the Council of Florence was *ecumenical.* If, therefore, the Greeks do not admit the Council of Florence today, and follow the practical example of the Greek synodals who for the greater part were unable to keep their sacred word given in council, supporting themselves with the decree of the little synod of Jerusalem of 1443 and with that of the Patriarch Simeon about the year 1480, they place themselves in opposition to that solemn decree of April 9, 1438 and more so to the decree of Union of July 6, 1439.

After the fall of the Byzantine empire (1453) the Greeks who formerly preferred the idea of the ecumenical council, almost deeming it the sole means of reestablishing the ancient ecclesiastical concord, have—historically speaking—abandoned this idea. Nevertheless, not a few conversions of bishops have occurred, especially in the seventeenth and eighteenth centuries, and important groups of Orientals though not Greeks (but of Byzantine rite) have succeeded in reuniting collectively (local

(22) Cf. Latin and Greek text in Hofmann, *Epistolae ad concilium Florentinum spectantes,* II, Rome, 1944, pp. 21-23.

synods, e.g., Brest-Litowsk in 1596 for the Ruthenians). Although the Roman Church has never regarded the ecumenical council as the *sole* means of achieving the unity of the separated Churches with the See of Rome, she made two more attempts to gain the separated Orientals through the ecumenical council when she invited them to the Ecumenical Council of Trent[23] and to that of the Vatican,[24] but with no success.

VII. *Conclusions.*

From the historical exposition given up to this point, although necessarily limited to the principal lines,[25] it follows:

1.) that the idea of the ecumenical council as means of Union *differs essentially* from modern ecumenism, because the Catholic Church has never conceded that the Byzantine Church is a sister Church of the Roman Church, or that both are constituent societies as essential parts of the universal Catholic Church.

2.) that the difference of rites does not destroy the unity of the Church because the parity of the Byzantine rite with the Latin rite was defined in the sense above mentioned at the Council of Florence, and because the other non-Byzantine Oriental rites were also approved after the acceptance of the Catholic faith and submission to the jurisdictional Primacy.

3.) that the Catholic Church has never considered the ecumenical council as the *sole* means of Union.

4.) that the Catholic Church, however has not rejected the various legitimate ways of conversations, even of disputes in various forms, with the various necessary safeguards; nor has she refused new concessions which bear no detriment to the Catholic faith and the Primacy for the return of the separated Christians to the one fold of Christ, the ONE, HOLY, CATHOLIC, APOSTOLIC, ROMAN Church.

George Hofmann, S.J.

Rome, Feast of Christ the King, (Pantokrator), 1949.

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(23) Cf. G. Hofmann, *L'Oriente nel Concilio di Trento*, in *Studia Missionalia*, II, Rome, 1946, pp. 40-43.

(24) Granderath-Kirch, I, pp. 162-164; on the negative response of the separated Orientals, pp. 361-391.

(25) A profound historical and theological study on our theme would be desirable.

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ROME

Pope Pius XII Appeals for a "Great Return" This Holy Year.

In his Christmas Message, the Roman Pontiff expressed a profound desire for a return of all those who are now separated from the life of the one true Church.

In speaking of the purposes of the Holy Year, he said, "It must needs conform to the secret design of God, it must needs characterise itself as

the year of the great return, year of great pardon in the measure at least that our present age even very recently has been an epoch of apostasy and guilt."

He establishes the fatherly tone of his appeal: "Our invitation is meant to be above all that of a father who loves, toils, suffers, prays and hopes for the good and happiness of his children." He follows with the doctrinal foundation of his fatherly concern: "And all men on earth are our children, at least by right and divine purpose, even those who have abandoned us, who have injured us, who have made and still make us suffer."

After making an appeal for a return to the Redeemer of those who have fallen into unbelief, he augurs a multiplication of conversions in mission lands, and calls for a return of the prodigals who have fallen from the practice of their faith. He then makes a moving appeal to all separated sons who believe in Christ to come back to the unity of the Church:

"Oh, that this Holy Year could welcome also the return to the one true Church, awaited over the centuries, of so many who though believing in Jesus Christ are for various reasons separated from Her. With unspeakable groanings, the spirit, who is in the hearts of good people, today cries out imploring the same prayer of our Lord: 'That they may be one' (Jo. 17;11).

"With good reason, men are anxious about the effrontery with which the united front of militant atheism advances and the old question is voiced aloud: Why are there still separations? Why are there still schisms? When will the forces of the spirit and of love be united?

"If on other occasions an invitation to unity has been sent forth from this Apostolic See, on this occasion we repeat it more warmly and paternally. We feel that we are urged by the pleadings and prayers of numerous believers scattered over the whole earth, who after suffering tragic and painful events turn their eyes towards this Apostolic See as towards an anchor of salvation for the whole world.

"For all those who adore Christ—not excluding those who sincerely but vainly await His coming and adore Him as the one promised by the prophets and still to come—do we open the Holy Door and at the same time we extend a welcome from the heart of a father whose fatherhood in the inscrutable design of God has come to us from Jesus the Redeemer."

Beatification of Blessed Vincent Pallotti.

The Beatification of Vincent Pallotti, the first of the Holy Year, was celebrated at the Basilica of St. Peter on January 22. He is known as a zealous apostle of the Roman people and as the founder of the Society of the Catholic Apostolate (Pallottini Fathers). He was as well a distinguished apostle of Unity. Much is yet to be brought to light in his active relations with personages of the Oriental Church. His writings reveal an

unusually clear vision of the Church's universality. The Octave of the Epiphany which he instituted in 1836 was a historical event in the cause of reunion. Already in 1840 Liturgies were being celebrated in various eastern rites during this Octave. A programme of that year announces solemn celebrations in Armenian, Syriac, Chaldean, Greek, Greco-Melkite and Syro-Maronite rite. As a Roman prelate said in 1895, "This Octave is a reminder of the apostolicity of the Church, of the union of the different rites, of the great desire of the venerable priest to reunite the whole flock under one sole shepherd".

At the present time we are aware that in the mind of the Church, all the ancient rites hold a place of equal dignity. At the time of Vincent Pallotti, however, western Catholics in general had not yet learned properly to esteem the eastern rites, and tended to identify integral Catholicity with the Latin rite. It is a matter of no small moment, therefore, that in the middle of the eighteenth century Blessed Vincent Pallotti was able to conceive of them as manifestations of the Church's wonderful universality, and that he introduced them to the Latin public in an eminent church with the approval of the Roman vicariate and in celebrations where Cardinals of the Roman curia presided.

New Latin Patriarch of Jerusalem.

On December 27, His Beatitude Alberto Gori, O.F.M., former Custos of the Holy Land, was given Episcopal consecration as Patriarch—elect of Jerusalem at the Friar Minor's Church of St. Anthony. Cardinal Tisserant, Secretary of the Sacred Congregation for the Oriental Church, was consecrator, with their Excellencies Archbishop Traglia and Bishop Nuti, O.F.M., as co-consecrators.

On January 15, at the Church of St. Onofrio on the Janiculum, the Church of the Knights of the Holy Sepulchre at Rome, Cardinal Canali, Grand Master of the Knights, bestowed the pallium upon the new Patriarch, who is likewise Grand Prior of that equestrian Order.

New Constitution of the Knights of the Holy Sepulchre.

The above ceremony at the Church of St. Onofrio was an event of singular importance with relation to Rome and Jerusalem. It was the celebration of the enthronement of Cardinal Nicola Canali as the new Grand Master and of the new Constitution approved and promulgated by Pope Pius XII. According to this Constitution the central seat of the Order is Rome, and the historic seat Jerusalem. The Grand Master shall be a Cardinal of the Roman Curia, and the Order shall enjoy the status of juridical person under the protection of the Holy See.

The new Constitution declares that the Order relives in modern form the spirit and the ideal of the Crusades, with the arms of the faith, of the apostolate and of Christian Charity.

The order has the scope of preserving and propagating the faith in Palestine, of supporting and developing the Missions of the Latin Patriarchate of Jerusalem, of subventioning its charitable, cultural and social works and institutions, and of defending the rights of the Catholic Church in the Holy Land, the cradle of the Order.

INVITATION

Visitors at Rome during the Holy Year who are not members of the Roman Catholic Church will receive a special welcome at the UNITAS office. UNITAS will be prepared to give information to those desiring a clearer knowledge of the Church, and will strive as well to be of service to those who wish to visit the historical monuments of Christianity in the Eternal City.

UNITAS
Piazza Farnese 96
Rome.

ITALY

"Church of Christ" Missionaries at Castelgandolfo.

In January an unfortunate manifestation of public ire resulted in stones being thrown at a group of "Church of Christ" missionaries from Texas who have taken it upon themselves to bring Christian teaching to the Catholic hill towns around Rome. The incident has aroused considerable attention and has given rise to a report that Protestants are being persecuted in Italy.

Dr. Guido Comba, Secretary-Treasurer of the Waldensian community, the largest Protestant denomination in Italy, assured Fr. Joseph J. Sullivan, NCWC correspondent, that Protestants have the same legal status as Catholics in Italy. He said, "Our Church has never been molested in any of its charitable activities. All the institutions owned and conducted by the Waldensian Church can do their work without interference from anybody". He added that many of their members were high government officials and magistrates.

Government authorities are convinced that the strongest appeal of these proselytizing Evangelists is to those of Communistic leanings, and that they are used by the Communists as sources of discord. A spokesman for the Italian Ministry of the Interior was reported as saying that American Protestant activities in this predominantly Catholic nation often abet Communism. He declared that he saw "no reason to justify perma-

nent visas for the 'Church of Christ' Evangelists", and that this attitude was not a matter of religious persecution, "but a legitimate preoccupation at American proselytizing that usually ends by favoring Communism."

The "Church of Christ" group came to Italy from Texas over a year ago inspired with the idea of distributing relief to the poor and doing religious work, according to Mr. Cline Paden, a leader of the group. He explains that his group is not Protestant in the sense of descending from the reform, but pretends to teach pure Christianity straight from the Gospels. They claim to have no interest in political matters and do not favor Communists. As a matter of fact, however, three Communist leaders have entered their group, have been instructed and oriented by them, and go forth as catechists or "pastors". Mr. Paden protests that they make no effort to gain converts by offering material benefits. The Texans are convinced that the priests of the towns where they work exhorted the people to violence, but diligent questioning disproves this. The priests have done nothing more than duly to warn their faithful against false teachings.

The people of Castelgandolfo, the town where the Pope's summer villa is situated became incensed by the idea that souls were being bought for money. The police of Castelgandolfo report that on the morning of the incident a resentful group of townspeople were gathered in the public square awaiting the scheduled arrival of the missionaries. These comprised individuals of all political leanings, including several Communists, of the sort who consider themselves Catholics.

The police officials went to the edge of the town to warn the missionaries. While the police were engaged in conversation with them, 200 townspeople left the town square and approached the Texas Evangelists. Suddenly they broke into action and threw sticks and stones. With the police aiding them, the Evangelists escaped in their jeep. There were no casualties.

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SCOTLAND

Catholic Statistics.

The latest Catholic statistics show that in Scotland there are now 721,-300 Catholics with 992 priests. In 1946 there were 678,538 Catholics. There are 475 Catholic churches and chapels.

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ENGLAND

The St. John Chrysostom Society.

A lecture on the present religious situation in the U.S.S.R. by Fr. Paul Dickinson, S.J. at the Newman Centre last December marked the revival of the old St. John Chrysostom Society of London.

This Society was founded about 25 years ago by H. E. Msgr. Edward

Myers. Its scope was to familiarize English Catholics with the problems of the Oriental Church and to obtain prayers for the eastern rite dissidents. Until its interruption by the war, it carried on a fruitful work of sponsoring lectures, study circles, publications, and celebrations of Liturgies. H. E. Msgr. Myers, Auxiliary Bishop of Westminster remains Chairman, Msgr. Barton is Vice-Chairman, Fr. Ronald Pilkington, Honorary Secretary, along with Mrs. Leigh-Smith who was an effective promotor in the past are among the individuals responsible for the Society's renewed activities.

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GERMANY

Religion in the Soviet Zone.

Max Jordan, N.C.W.C. staff correspondent reports that a communist official of the department of education in Dresden told a group of school principals a few months ago, "Religion is something for old men and fools, but not for people who stand with both feet in the modern socialistic world. Thus, "there must be no religious influence in the schools, because its toleration would amount to doping the pupils with drugs."

These views are not shared by the parents in those parts of the Soviet zone where communist influence does not prevail. In the western sectors of Berlin, the eight existing Catholic schools now have 3,546 pupils, whereas there were 2,758 in the past school year. Many more parents have made application for admittance of their children, but were unsuccessful because of limited accomodations.

The campaign of religious hatred continues in the Soviet zone. 14 Protestant churches and parish houses in the province of Brandenburg were demolished in recent months although none of them had suffered war damage. An official protest has arrested further such measures for the present.

Church youth activities of all kinds remain banned throughout the Soviet zone. Police permission must be secured for all church activities not strictly limited to the church buildings. While Catholic publications are theoretically permitted, governmental restrictions impede totally in fact.

Church property confiscated by the Nazis has not yet been restored to the churches. Teachers professing to be Christians are banned from the public schools. The mail of the clergy is secretly censored, and illegitimate pressure has been brought to bear upon many priests in an effort to obtain information on their parishioners for the Soviet secret police.

The New German Ritual.

We give particulars on the appearance of a new Ritual in the German language which are taken from the article of Dr. Adam Cottron in the

Rheinischen Merkur No. 4, 1950. He refers to the Encyclical *Mediator Dei* par. 59 which affirms that the use of the Latin language is a means of preserving unity of faith, although the indigenous language is useful to the faithful in certain ceremonies. It adds that the vulgar language is to be used only with permission of the Apostolic See.

The formula of the encyclical needed to be worded carefully, especially in view of such things as the use of German which had entered into liturgical functions from the time of the "Age of Enlightenment". A strong nationalistic tinge had been given to practices of religion. In some places German was being used in the giving of Holy Communion and in the formulae for other Sacraments. Movement of liturgical revival brought the conviction that an understanding of the liturgical texts should favor a more intimate participation in the sacred mysteries, and increased a desire for the vulgar language in the official functions of the Church. On the other hand, it was not sufficiently taken into account that the meditation upon the Latin texts necessary for their comprehension was also a profitable form of prayer. Likewise opposed to the argument is the fact that the enormous shifting of populations which has followed upon the war in Germany brings it about that many Catholics on entering Churches in their new homelands find the functions strange and unfamiliar, and are deprived of taking part in the common songs.

There was great confusion in liturgical texts. Each publisher printed his own version of the Missal; each community had its own way of celebrating its patronal feast, and it seemed that most any Pastor could publish his own book of nuptial and funeral rites. The confusion of public prayer constituted a lamentable impediment to the Bishops in the spiritual care of their flocks during the recent calamitous times.

The work of conformity and order was begun at the time of the war. An episcopal commission made a selection of 72 hymns to be sung according to specified melodies. A liturgical commission of the German Hierarchy decided upon the principal prayers. Prof. Romano Guardini was given the task of compiling a translation into German adapted to the purpose of singing of the most necessary Psalms for public worship. Finally, an accord was reached on German formulae for the texts related to the administration of the Sacraments. After extended negotiations, these formulae received the approval of the Roman authorities.

It cannot be said that Rome capitulated before the idea of the "Enlightenment" (Aufklarung") nor before the spirit of nationalism, nor did it cede to a misunderstood liturgical movement. It remains established that Latin is the liturgical language *par excellence*. The desires of the Roman Pontiff are put into effect inasmuch as he finds that the vulgar language is useful to the piety of the faithful in some religious ceremonies. A clear line of demarcation is made between that which must remain in

Latin, and that which may be read or sung in German, while the German texts are formulated in an unalterable way.

A unified German text of the Mass for Sunday and Feast-Day Masses has also been established, and this text will be adopted for the diocesan song books.

The German faithful now have the most necessary Psalms for public worship, a collection of hymns, and a ritual with fixed texts in their own language. It is not to be supposed that a national liturgy will grow from this concession to the popular language, nor would this be desirable, for it would not favor the appreciation of a universal Church.

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FRANCE

Marc Boegner's Response to the Pope's Christmas Message.

Pastor Marc Boegner, one of the six Presidents of the "Ecumenical Council" published his response in the *Figaro,* Paris, of January 11. to the Holy Father's Christmas appeal for a "great return" during this Holy Year.

He finds great sincerity and warmth in the Pope's appeal for a return of dissidents to the one true Church, but tends to over-emphasize the emotional side of the appeal, neglecting the profound doctrinal basis upon which the appeal is founded. He feels called upon to recall those principles of the "Reformers" of the sixteenth century which could not well give way before a merely emotional appeal. They separated themselves, or allowed themselves to be ex-communicated from the Church because of what they conceived to be fidelity to the demands of truth. He establishes as the crucial point of differences between the Catholic Church, which claims to be the exclusive possessor of integral truth, and the "Reform", the question, "What is, precisely, the sovereign authority in the order of the faith—the living tradition which the Pope represents, wherein Revelation deposited in the Holy Scriptures is made explicit, as well as in oral Tradition of the first centuries? Or is it solely Revelation given in the Bible, whose verity is testified by the Holy Ghost to the Christian soul, and whose control should always be accepted by all traditions?"

He finds occasion of great sorrow in the invitation since he does not discover there a recognition that hundreds of thousands of non-Catholics believe themselves separated from Rome by insuperable barriers. He is convinced, however, that love and prayer rise higher than those walls.

He is of the opinion that the situation could be profoundly modified if theologians of the Roman Church were authorized to carry on discussions of a doctrinal nature with theologians of other confessions, in "respect, love and reciprocal intercession". Since the Pope says that he regards "all men of the earth as his sons, at least by right and destination",

it would seem that the dissidents have a right to think that he "is not opposed in principle to a fraternal theological examination of that which separates the Christian confessions as well as that which unites them."

He concludes in a hopeful vein. He finds common ground in an observation that there has been a movement among Catholics to greater study and meditation of the Holy Scriptures. He stresses the great importance of such a movement which he says "is on the way of fidelity to Revelation given in the Bible, the common treasure of Catholics 'Orthodox' and Protestants which will prepare—according to the day and manner which the grace of God wills—the return of all Christians to the unity of the Body of Christ".

Fr. Boyer Replies to Marc Boegner.

In a response to this article in *La Croix* of January 26, Fr. Charles Boyer, S.J. remarks that the appeal to the rights of truth which was opposed to the invitation to unity was made "as if the appeal . . . was not above all an appeal to truth, and as if true liberty was not the daughter of truth according as it has been written 'the truth shall make you free'" (Jo. 8, 32).

But there is no reason for losing hope in a great return since it will be more the work of God than that of men, and since the hand of the Almighty is evident in the profound changes being effected among the Protestants.

He continues saying that the Protestants "recognize, and Pastor Boegner as much as anyone, that Christ willed His Church to be one, of that true unity which is that of one same faith. They place at the basis of their World Council the belief in the divinity of Christ.

"How could, inasmuch, the sense of this apparent reasoning remain veiled to them: Christ wished to found His Church one in the faith. Since Christ is God, that which He willed, He accomplished. Neither men nor the gates of Hell have been able to impede Him from making His Church a historical reality, and indeed we find before us four hundred million Christian united in one same faith, and in a faith which they proclaim to be inalterable, and under a head whose succession descends from him to whom it was said, 'Upon this rock I will build my Church'. If they did not comprise the Church of Christ, everything deceives us—Providence, Christ, and history."

He concludes with an argument which should be valid from the "ecumenical" point of view. There is actually only one conceivable means of unity in one true faith which is that of the acceptance of the Catholic faith by other Christians. The Catholic Church is unable to change, whereas other confessions are able to change without denying their own principles. One must therefore conclude that either Christ did not wish the unity of his faithful, or that He wishes for them that one means which can be con-

ceived of as possible. However, logic of itself is powerless. Catholics must pray fervently for the "great return", and "the will of charity and mutual comprehension must accompany us in our relations with our separated brothers". God inspires their desire for union, and in us the desire of sharing our unity with them. God's plan will be realized.

A New Religious Congregation for the Rural Apostolate.

A new habit, light gray in color has appeared in the streets of Rome. We have profited by a visit to the *Unitas* office of its bearer to obtain information on his newly founded Congregation. It is the Congregation of the *Frères Missionnaires des Campagnes* (Missionary Brothers of the Countryside) whose special work is the apostolate among the rural peoples of France, and especially among those who are the most de-christianized.

On October 3, 1943, four men—one priest, two seminarians and one layman—who were gathered in a house of the village of La Houssaye-en-Brie (diocese of Meaux) resolved upon the formation of a new religious congregation. The decision was the outcome of the preoccupation and the efforts of their leader, Fr. Epagneul, O.P. who wished to bring the people of the French countryside back to the practice of their faith. Modern conditions require specialization in the problems of the various social classes for an efficient apostolic work. This group laid out for themselves the special scope of working uniquely in rural districts. On December 27, 1944, Father Epagneul with four Brothers received their characteristic gray habit at the tomb of St. Martin of Tours. Since that day the Missionary Brothers have flourished and now number 63 members in five Priories: St. Martin at La Houssaye-en-Brie (Seine-et-Marne), Saint Vincent-de-Paul at Saint-Sulpice (Oise), St. Dominic at Pibrac, near Toulouse, St. Bernard at Crecey (Cote d'Or), and Notre Dame des Bois at Canappeville (Eure). The community was erected as Congregation of diocesan right on October 2, 1949.

These religious are of the opinion that their apostolic work is best carried out according to the community life. Twenty years ago, priests had a tendency to seek the common life for the benefit of their own spiritual life. Today they are aware of another specific need of community life. In many parts of the rural districts, very few of the faithful are ever found in church. They are completely engrossed in a materialistic way of life and thought. The priest must either live in a lonely way isolated from his charges, or be immersed in a de-Christianized society. If he is to carry the faith to them rather than have his own faith dissipated among them, he requires the reinforcement that numbers can give, and the moral support of a group consecrated to a supernatural end. Even though some Fathers of the community are obliged to dwell at a distance from their Priory, they return to their spiritual home once a week.

Another interesting detail of this active missionary community is its emphasis upon the liturgical life of the Mass and Divine Office as the center of their spiritual life. One finds in France today the use of *paraliturgies* (simplified and non-sacramental ceremonies) designed to initiate those who have been estranged from the faith into the prayer life of the Church, and to lead them back to its proper liturgical life. At the same time the traditional liturgical life is also being fervently cultivated and revivified in centers of more intense faith. The *Frètes Missionnaires des Campagnes* stand as an example of this latter trend. The lay-brothers are free to participate in the choir offices, and many of them do, although some may accompany the Psalms with their Rosaries.

The *Missionnaires,* who strive to share in the whole life of all, state their objective thus: "To found, preferably in the regions where Priests are few, small Priories which should be solid centers of religious life where Christians may find support, and whose apostolic radiation is conveyed through different forms of ministry: charge of parishes, preaching of missions and retreats, chaplains of rural Catholic Action, work in schools, in the press, etc."

Cooperation between the Church and Islam Proposed.

The *Fides* information service of the Congregation for the Propagation of the Faith, last November suggested the possibility of a Catholic-Moslem "common front" to oppose Communism in the Middle East. It was pointed out that Christian and Islamic theology could find some common ground. The Moslems oftentimes manifest live religious sentiments, a longing for grace and a tendency towards union with God. Moreover, today, Islam, after centuries of isolation seems to be returning to something of the spiritual flexibility of its beginnings. Catholics might be able to aid in their search for integral truth with the light of the true faith.

The Paris *Monde* of December 2, 1949 published a response to the suggestion, which reads as follows:

"The World Association of Mussulmans in Europe and Africa has just learned of the memorandum published by the Vatican Congregation for the Propagation of the Faith concerning a *rapprochement* of the Church and Islam. . . .

"Islam is a religion which prescribes for all its followers union and comprehension, just as the Koran has prescribed it with 'Those of the Books' (Gospel, Bible, Koran), who are the believers. More particularly, the Koran insists upon the indissoluble bonds which exist between Christians and Mussulmans. The World Association of Mussulmans will make it its duty to advance along this sacred line hand in hand with the Catholic world, not only against Communism, but against all destructive ideol-

ogies which envisage anarchy and nihilism, degradation of man, and his negation."

Al. Bahrry,
Secretary General of the World Association of Mussulmans in Europe and Africa.

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UNITED STATES

UN Expresses Concern at Transfer of Israeli Capital to Jerusalem.

In January The United Nations Trusteeship Council adopted a resolution which expresses concern at the removal to Jerusalem of certain ministries and central departments of the Government of Israel. This resolution asked Israel to abstain from further acts of such a nature, because they are contrary to the General Assembly resolution of December 9, and render more difficult the task of the Trusteeship Council charged by that resolution to revise and implement the Statute of the Jerusalem area. Iraq, France, Belgium, Mexico and the Philippines voted for the resolution while Britain, China, the Dominican Republic, Australia, New Zealand, the United States and the USSR abstained.

A last minute amendment proposed by Egypt and sponsored by Iraq requests Israel likewise to revoke the measures already taken to transfer its capital to Jerusalem.

This surprise amendment was the cause of the abstentions on the whole resolution. All the abstaining delegations, with the exception of the U.S. and the U.S.S.R. had voted for the other paragraphs of the resolution. It was felt that the competence of the Trusteeship Council to make this request of the Israeli government was questionable. (NC)

The American Vernacular Society.

While on the one hand many converts have not only been attracted to the Church by the splendor of its liturgical ceremonies but have found great reassurance in the connection with the Church Militant of the past, and the bond with their brothers in the faith which the Latin language affords, there are those who feel that the introduction of the vernacular in some measure into the sacred rites of the Church would make it more comprehensible and approachable to non-Catholics. In this regard it is of interest that a vernacular society has been formed in the United States, which reflects considerable preoccupation of the American faithful in the problem of the language of the liturgy. As a matter of fact this society was not organized with the special purpose of attracting Protestants.

In 1946 at the Liturgical Conference in Denver, Colorado, a group of priests met to organize a society for promoting the introduction of the

vernacular in the liturgy. Among them were Monsignors J. P. Morrison, Reynold Hellenbrand, Martin Hellriegel, and Father H. A. Reinhold. They wished, says the *Vernacular Society Bulletin,* to "study in accordance with the teachings of the Catholic Church and with due regard of ecclesiastical authority the possibilities of a greater use of the vernacular in the liturgical rites of the Church to the greater glory of God and the sanctification of souls". At a meeting which took place June 1948 in Boston, these men formed the *American Vernacular Society. The Bulletin* states their reasons: "These rites, as they have a special significance, would immeasurably strengthen and deepen the spiritual life of the participants if the latter understood them better and were able to take part in them easily and naturally."

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SPAIN

International Course of Oriental Theology at Granada.

At Granada, the cradle of the present Christian Oriental movement in Spain an International Course of Oriental Theology opened in the Faculty of Theology last November. The Moderator is Fr. Santiago Morillo, S.J. The theme of the course bears upon the theme of Christian unity.

The following subjects are being treated:

Genesis of the Churches of oriental rite. Liturgia of the Cenacle and liturgical activity of the Apostles and the Fathers. Common font of the liturgies. Liturgy of St. John Chrysostom.

Government of the oriental Church. Sacred Congregation for the Oriental Church. Oriental Cardinals, Patriarchs, Hierarchy, etc. Oriental Canon Law, Parallelism between matrimonial legislation in Orient and Occident.

The schism of the Orientals. Byzantine Schism. Restoration to unity, in its aspect of politics, of the apostolate and of culture. Oriental Catholic Churches. Future possibilities of reunion.

Characteristics of oriental theology. Theories of the dissidents on the Fonts of Revelation and the evolution of dogma.

The Primacy of the Pope. Nature of the Church. Reality of God. The Holy Trinity and the controversy of the "Filioque".

Mariology: The Immaculate Conception and the Seat of Wisdom.

Grace and the Sacraments. Controversy of the eucharistic bread and the Epiklesis.

Eschatology. Purgatory and final judgment.

First Catholic Chapel of Oriental Rite.

As realization of a project of Fr. Santiago Morillo, S.J. and with the enthusiastic support of the Archbishop of Madrid-Alcala, the chapel of Our Lady of Grace in Calle del Humilladero is being converted into a

chapel of Oriental Rite. With its dependencies it will serve as a center for refugees of oriental rite in Spain. It will offer accommodations for gatherings, lectures and other activities.

The chapel is destined for functions in Byzantine rite, and is being decorated accordingly. The two principal forms of ceremonies will be celebrated there, namely, the sung Liturgy and sung Divine Office on Saturday. Offices will be celebrated in three different oriental languages.

There are at Madrid about 50 Catholics of oriental rite: 5 Russians, 30 Ukrainians, 10 Rumanians, and 5 Greeks. There are Priests of Eastern rite now living in Spain: two of Byzantine rite, one of Greek, and another of Rumanian rite. The priest of Byzantine-Slav rite, to which Fr. Morillo belongs, and another of Byzantine-Rumanian rite live at Madrid. One priest from the Seminary of Avila, and another from Toledo have gone to Rome to take up work at the Russian College. (Oriente)

Father Morillo, leading figure in the live Oriental movement in Spain, was destined to work, upon completion of his studies with the Company of Jesus, in the Orient, specifically at Dubno in the Ukrain politically dependent upon Poland. He entered the major Catholic Seminary of that city where the future apostles of non-Roman rite were educated. He was obliged to leave at the time of the war, and after a tragic peregrination across various European countries, returned to Spain. In his own country he launched a gigantic campaign at the College of Saint James the Apostle in favor of the Catholics in oriental Europe. He publicized his cause by means of the National Radio and promoted it also in the Superior Counsel of Scientific Investigation as cultural assessor of the Oriental Section of the International Department of Modern Cultures.

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FINLAND

Catholic Literature Now Available in Finnish.

Catholic literature in the Finnish language is now available to the faithful in Finland, we learn from St. Ansgar's Annual Bulletin, published by the St. Ansgar's Scandinavian Catholic League in the United States. A small group has banded together in Finland under the name of the "Magnus Tavast Literary Circle", in honor of a great Finnish churchman of the fifteenth century. Finnish Catholics until now had no Catholic literature in their own language.

Like the other Scandinavian lands, Finland was once a Catholic country. More than 50 medieval churches were appropriated by the Protestants. Today the 3,500 Catholics of Finland's population of 3,600,000 may attend Mass in Helsinki, Turkki and Lahti. Those dwelling outside these areas are without recourse to the Sacraments, and have not had the aid of Catholic literature to support their faith.

HUNGARY

New Dissident Oriental Church.

An independent national separated Church of Eastern rite has been set up in Hungary for the small number of dissident orientals under the Moscow Patriarchate. This group seceded from the Serbian Orthodox Church and the jurisdiction of the Belgrade Patriarchate, and voted for affiliation with the Russian separated Church. A group of about 3,000 remain under the jurisdiction of Bishop George Zubkovic, formerly dependent upon the Serbian Church. The Bishop for the new Church will be named by Patriarch Alexei of Moscow with the approval of the Hungarian government. (EPS)

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RUSSIA

New Chaplain of American Colony at Moscow.

After a delay of ten months a visa has been given to Fr. Arthur Brassard, A.A., to enter Russia as chaplain of the American Catholic colony at Moscow. Fr. Brassard left for Moscow in January. Although he was allowed only a 60-day entry visa, the Soviet Embassy in Washington has promised him that he will receive a residence visa at Moscow. The Roosevelt-Litvinov agreement of 1933 made at the time of the recognition of the Soviet Union by the United States guarantees the right of Americans in Russia to have a Catholic chaplain.

Fr. Brassard will officiate at the Church of S. Louis des Francais which the Soviet authorities have put in the charge of Fr. Josef Adamovitch Butorovitch, a Latvian priest.

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INDIA

Dispute Between Dissident Catholicos and Patriarch.

A new attempt to establish peace within the separated Syrian Jacobite Church has been initiated. The party of the dissident *Catholicos,* who wishes to have full autonomy, is in grievous conflict with the party of the Patriarch who defends the rights of the dissident Jacobite Patriarchate of Antioch. The latter resides at Homs in Syria. The litigations which have even been brought before the courts, have compromised the progress of the Church.

In 1949 three young men resolved upon the formation of a committee which should work for the reestablishment of peace in their Church. Their *League of Peace* has formed groups in all the parishes. A general assembly adopted a resolution which asks the Bishop to convoke a conference within three months to draw up an agreement acceptable to both parties.

On January 8, 1950, the Bishops gathered in the seminary of Mar Aprem where they adopted two resolutions: The Patriarch of Antioch should be recognized as the head of the Church, and the Church should be administrated by a *Catholicos* with an episcopal synod.

A sub-committee charged with precising some of the details did not arrive at an agreement, and the Bishops decided to place the final decision with the Patriarchate and the Catholicate. The League rejected this decision. The latter then asked two laymen to draw up the text of an agreement which should represent the views of the League. When this text was rejected by the Bishops, the League decided to go on a hunger strike until the Bishops should sign the document. The Bishops finally conceded and the agreement was sent to the Patriarch of Antioch for ratification. (EPS)

The First Plenary Council of the Indian Hierarchy.

On the Feast of the Epiphany, January 6, the Papal Legate, His Eminence Cardinal Gilroy, opened the first Plenary Council of the Indian Catholic Hierarchy at Bangalore. 52 Ordinaries were present, representing the Syro-Malabar and the Syro-Malankar and the Goa Churches, as well as the Missions depending upon the Sacred Congregation of Propaganda.

At this ceremony the Papal Legate gave a discourse in which he said, that this Plenary Council was the result of centuries of slow but constant progress of Catholicism in India, beginning with the preaching of the Gospel by the Apostle Thomas, continuing through the vicissitudes of 1900 years up to the new era of independent India in our days. That the Holy Father, the "Domus Apostolicus" should have deigned to preside at the Council in the person of his Legate chosen from the Sacred College of Cardinals was evidence that the Council marked a new era for the Church in India. He then spoke of the variety of rites and of jurisdictions represented at the Council, a variety which was a condensation of the whole history of the Church in that vast sub-continent.

In this variety lies our force, he explained, because all the Ordinaries had convened in one spirit which transcends every consideration of rite and of jurisdiction, all united in loyalty and love for the common Father, the Supreme Pontiff, and all animated by the same desire to give a new impulse to the progress of the faith in the dioceses confided to them.

The Council was closed solemnly on January 18, when all the participants signed the decrees of the Council, which had been placed on the altar of the Cathedral of St. Francis Xavier during a special Pontifical Mass. At the conclusion of the ceremony, a profession of faith read by the Papal Legate was repeated by all the Prelates present. (Oss. Rom.)

EGYPT

The Church in Egypt Today.

At the beginning of the nineteenth century, the Catholic Churches at Cairo were all located in the quarters of Mousky (Darb el Guinemna). They had nothing of the elegance of the present churches now found in the elegant quarters of the Egyptian cities. Each community had its Cathedral, and these were numerous since Egypt is the only country which represents seven recognized liturgical rites: Byzantine, Armenian, Copt, Latin, Maronite, Syriac and Chaldean.

The Catholics, supported by the Franciscans of the Holy Land, aided greatly in the rebuilding of the Egyptian nation. In 1884, The Daughters of Charity of St. Vincent de Paul, and in 1847 the Brothers of the Christian Schools took up the work of education there, and were followed by other religious.

Today, after a century of renewed Christian efforts, there are 200,000 Catholics among the two million Christians of Egypt. While these Catholics represent only 1.1 percent of the population, their prestige is great and their influence in society is considerable.

From an ethnic point of view the Catholics may be divided in three groups:

1.) The *Europeans* of eight nationalities, especially Italians and Maltese. These tend to diminish. They have almost all left the country regions to settle in the cities.

2.) The *Orientals,* originally from the lands of the *Fertile Crescent.* Because of their special conditions, they have attained positions of importance in Egyptian life; for example, Youssef Gallad Pashah, Chief of the Royal European Cabinet, Antoun Gemayel Pashah, editor-in-chief of the *Al Ahram,* the *Times* of the Near East, Naguib Rihani, outstanding playwright. The number of these Oriental Catholic citizens also tends to diminish.

3.) The *Copts,* the most important group, and constantly augmenting Their Patriarchate was reestablished in 1947 after a lapse of forty years. H. E. Marcos II Khouzam is the present Patriarch. The Copts are numerous among the functionaries of the state and professionalists. They are established in many villages, especially in Upper Egypt. The Catholic Association for the Schools of Egypt, founded in 1941 works for the Copt peasants, through 118 free elementary schools, scattered from Port Said to Assuan.

From the point of view of ecclesiastical organization, the Egyptian Catholics are governed according to their proper rite by a learned and zealous episcopacy. There is a Patriarch and three Bishops for the Copts, a Patriarch and two Bishops for the Melkites (Arab speaking Byzantines, also

called Greek Catholics), a Bishop for each of the Maronite, Armenian, Syriac groups, a Patriarchal Vicar for the Chaldeans, and three Bishops for the Latins.

Each community has its own priests, its own churches, charitable societies and proper activities. Communications from the Holy See are effected through the Representative of the Holy Father in Egypt, elevated to the rank of Internuncio in 1947. It will be recalled that Archbishop Hughes was the first Internuncio, and that it was largely through his efforts that diplomatic relations were established between the Kingdom of Egypt and the Vatican.

Within the Catholic communities there is at the present time a great flowering of Catholic activities. In the first place are schools operated by religious. The Dominicans and Jesuits both maintain centers of higher learning, which are staffed by Oriental and Islamic specialists. The Catholic press publishes numerous periodicals, mostly of a purely religious character, but Catholics have important editoral posts on the foremost Arabic and French language newspapers. Pious associations and youth movements are widely developed and find an enthusiastic response. Perhaps on a more important scale, the Sisters work effectively among the people in European hospitals and clinics, and at the request of the Egyptian government, serve also in the Egyptian hospitals.

While the Catholics are in fact a minority among a minority, they nevertheless occupy a position of importance in the valley of the Nile. It may also be noted with gratitude that they enjoy great liberty in carrying out their activities and that their desire to serve their country loyally is suitably recognized. (from Henri Ayrut, *Opere di cultura e carità egiziane,* Oss. Rom. Feb. 9, 1950)

Separated Orientals and Protestants Join in Holy Year Pilgrimage.

Many separated Christians of Greek and Coptic rite, as well as Protestants and Mussulmans are expected to join the Holy Year Pilgrimages to Rome from Egypt. It was announced after a meeting of the Hierarchy that three official pilgrimages would be made, representing faithful from seven different rites.

Dispute on Teaching of Islam Ended.

A long-standing dispute between Christian free schools and the Egyptian Ministry of Education on an order obliging the former to teach the Islamic religion has apparently been ended in favor of the Christians.

Following a suggestion of the Catholic Hierarchy, the Minister of Education declared that provisions have been made for Christian schools to release Moslem children during certain hours for instruction in the Islamic religion elsewhere. Christian schools must, however, obtain a pledge from parents of Moslem students that they will accept the responsibility

for the teaching of the Koran and the Islamic religion to their children. Thus, it is supposed, a precedent has been established in favor of the preservation of religious freedom in Christian schools, not only in Egypt but in other Moslem states which inspire themselves upon Egyptian law. (NC)

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PALESTINE

New Representative of Moscow Patriarch at Jerusalem.

The Patriarch Alexis of Moscow has named a representative for Jerusalem. He is Archbishop Constantine who has recently arrived in Israel at the head of a delegation of separated Russian priests. Archbishop Constantine replaces Archimandrite Leonides who has directed the missions of the separated Russians in Palestine since 1948. This action follows upon the transfer of Russian Church property in Israel to the Soviet Government by the Israel government. During the time of the British Mandate, the property was in the hands of the local separated Russian community which refused to recognize the Moscow Patriarchate under the Communist regime.

Interpretation of UNO Resolution on Palestine.

At the ninth session of the Trusteeship Council of the United Nations, the president, Roger Garreau (France) presented a project based upon the resolution of the general assembly of December 9, 1949, in view of the framing of a constitution for the City of Jerusalem and the protection of the Holy Places. Mr. Garreau gave the schematic lines of the constitution in 14 points. Point 3 reads as follows:

"3. The territory of Jerusalem would be divided in three parts:

a.) The Israel zone deriving from the State of Israel and administered by it.

b.) The Jordan zone deriving from the Hachemite Kingdom of Jordania and administered by it.

c.) The 'International City' will be placed under the collective sovereignty of the United Nations and administered under the control and the responsibility of the Trusteeship Council, by a Governor of the Holy Places appointed by this Council.

"The New City, almost in totality, with the railway station and the railway of Jerusalem and Tel-Aviv, will remain under the sovereignty of Israel.

"The Arab quarters of the Old City with the Haram-es-Sheriff, the quarters of Wadi-el-Joz, Bab-es-Zahira, and the American Colony, as well as the whole Jericho road, the Naplouse road at the north of Sheik Jarrah and the Hebron road at the south of Bethlehem, will remain under the sovereignty of Jordania.

"The 'International City' made up of lands taken about equally

from the zones of occupation determined by the Israel-Jordania armistice agreement, will include all the Holy Places to which the 'status quo' of 1757 is applicable."

Mr. Garreau believes that the governments of Israel and Jordania should be invited to take part in the discussions at the Trusteeship Council before the latter should enter into general discussion on the 14 points. He also believes that the Council would willingly hear the qualified representatives of Churches and other interested institutions as has already been done in the case of the separated Greek Patriarch of Jerusalem and the Armenian Patriarch. The Council unanimously approved a proposition which would welcome hearings from such parties. (EPS)

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The Congregation of The African Missionaries, (White Fathers) for the Formation of The Greco-Melkite Clergy. St. Ann of Jerusalem.

In 1877, following upon the termination of the Crimean War, the custody of the Church of St. Ann of Jerusalem was entrusted to Cardinal Lavigerie, founder of the African Missionaries, who are known as the White Fathers.

This sanctuary was built on the site where, according to a venerable tradition, the house of the mother of the Most Holy Virgin was located. In June 1878, Monsignor Lavigerie arrived at Jerusalem to prepare for the coming of his missionaries. The first four White Fathers joined him on October 1, 1878. They immediately assumed the charge of the Sanctuary and its religious functions, along with the custody of the Probatic Pool which adjoins the Church. They commenced work in the spirit of recollection and silence according to the recommendation of the Cardinal: "the Fathers of St. Ann will consider themselves special deputies of the Society to pray at the crib of Mary in favor of the Christian world, and particularly for Africa".

In the very first year the Fathers took up the study of Arabic. Also they began to consider the creation of an institution to which they could consecrate their activity, but without duplicating works already existing at Jerusalem, and above all, without entering into rivalry with them. They developed a triple plan: 1.) foundation of a hospital for the Mohammedans in the neighbourhood of St. Ann; 2.) an asylum for boys; 3.) a college-seminary at St. Ann itself. Other projects were realized in the meantime, such as a mission in Transjordania, and the direction of a school of agriculture in the region of Jaffa. The idea of an Oriental seminary, neverthe-

less, remained the leading interest of the Fathers in view of the pressing need of the local Clergy.

All indecision was arrested by Providence through the agency of a grand prelate of the Oriental Church, His Beatitude Gregory II Joussel, Patriarch of the Catholic Greco-Melkites. On June 16, 1880, he counseled taking in Oriental boys and educating them as Catholic instructors and even priests. The proposal corresponded perfectly with the ideas envisaged by Cardinal Lavigerie. He wrote to Father Roger, the first Superior, "This undertaking seems to me to be important, and all the more so because the Greek peoples are the most numerous of the Near East and because the Greco-Melkites and their clergy have a special need of being supported and fortified in the faith". Moreover, the idea was in keeping with the apostolic spirit of the Missionaries who wished to consolidate the Catholic Orientals among the separated brethren. Through such a clergy, they could also exercise an excellent influence on the Mohammedan conationals. The Sacred Congregation of Propaganda gave its confirmation of the project and put it under the direction of the White Fathers.

Father Roger, the first Superior, returned from Syria in 1882 with twelve aspirants from the various eparchies, and a Seminary for the preparation of youths for the priesthood according to the Greco-Melkite rite was begun. Candidates for this Seminary were brought from the Byzantine Melkite community of Egypt, Jordania, Palestine, Syria, and Lebanon.

The Seminarians were educated according to their rite in their Arabic and Greek liturgical languages. The course included 12 years of study of which four were devoted to theology.

Today more than 60 years have passed since the foundation of this unique seminary for secular clergy, and the 60,000 Greco-Melkites dispersed here and there throughout the world are proud of the results obtained.

The major and minor seminaries during these sixty years have received more than 1,000 seminarians from whom about 200 have been ordained to the priesthood. Some ten of them have been raised to the episcopacy. His Beatitude Maximos, the present Patriarch of Antioch, Alexandria, Jerusalem and the whole Orient, and supreme head of the Greco-Melkite community, is one of the alumni of St. Ann.

It is noteworthy that the clergy educated at St. Ann are widely quoted and greatly appreciated not only by the Catholics, but also by the separated Melkites because of their spiritual and cultural formation and their ecclesiastical celibacy. In 1903, three priests educated at St. Ann, with Msgr. Mouaccad at their head, founded the Society of Missionaries of St. Paul according to the model of the Society of African Missionaries. Among the beneficial works which these Fathers are carrying on extensively in the strictly missionary zones (such as Transjordania) is the development

of an apostolate of religious and scholastic literature originating in their celebrated press at Harissa, Lebanon.

In 1947 the White Fathers acquired some large buildings at Raya, Lebanon, to which they transferred their minor seminary. The new location facilitates recruiting of vocations in the region and lessens the difficulty of distance for the young aspirants who for the most part are Lebanese or Syrians.

In these recent years the White Fathers have given shelter, as they still do, to hundreds of Palestine refugees at St. Ann of Jerusalem.

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Professor of the St. Ann Greco-Melkite
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Book Reviews

S. C. Carpenter, *Winnington-Ingram, The Biography of Arthur Foley Winnington-Ingram Bishop of London,* 1901-1939; Hodder and Stoughton, London. 1949; 358 pp.

The Dean of Exeter in his biography of Bishop Ingram, has presented a work to the public which is at once methodic and readable. It is the work of a conscientious scholar, but one gifted with the understanding of his man and the men among whom he moved. He tells the story of a kindly soul, and if not a great man, at least one of a great heart. who as Bishop of London from the beginning of the century to the outbreak of the second World War brought no small measure of influence to bear upon the people of the English capital living in a unique period of transition. He faced catastrophes with a courageous will to optimistic confidence, and met all evils with a firm trust in human goodness and the conquering might of Christian love.

Those who are interested in this outstanding Churchman will be grateful for the entire book. *Unitas* wishes to inform its readers of a chapter designed for those interested in the so-called Anglo-Catholic movement, which the author says "will be of interest to some readers. Others may decide to skip it, and from their point of view will lose very little." (p. 189) This chapter is entitled *The Anglo-Catholics and Prayer Book Revision.*

The author sketches the development of the Anglo-Catholic movement from the Oxford Movement. Against this background be proceeds to construct his account of the Prayer Book Revision in relation to the turbulent clash of beliefs within the Church of England which occasioned it, and the part of the Bishop of London who sponsored it in the fond hope of shaping an instrument of peace.

The movement among the Anglicans known as the Catholic Revival was merely intellectual in its first generation. It taught high churchmanship and doctrine without attempting to express it in external form. Whereas in Newman's time the Tracts were addressed to a scholarly audience, the "Ritualists" of Bishop Ingram's era sowed their seed among the plebs. "They carried the teaching of the movement into the courts and alleys of great cities. They converted thieves and prostitutes. By day and night they were good shepherds of the flock" (p. 189.) The liturgical revival did not, then, come into being as a response to the tastes of a spiritual elite, but germinated among a people whom one would suppose were more interested in the odor of a steaming dish than of a smoking incense pot. The ritualistic shepherds were of a mind "that it was essential, not only to say, but also to exhibit in action, what they meant." (p. 190) The "Romanizers" gained the ear of Bishop Ingram. It would appear that they also gained a preferred spot in his heart which remained

theirs through thick and thin. When hard pressed by the indignant Evangelicals he could always find refuge in the retort that the "Ritualists" showed exemplary zeal and devotion in their ministration to the poor.

The writer affirms that a Romeward trend was to be found among the "Ritualists." "It was a great distress to Macknockie, the inflexible leader of the group, when some of his friends from time to time became Roman Catholics....Many of them are eager for the reconciliation of England with the Papal See" (p. 191).

The pioneers forged ahead, fired with the sacred justice of their cause. Controversy arose and opposition sharpened as they became bolder in the introduction of lighted candles, Eucharistic vestments, genuflexions, and worst of all Confession. The main points of controversy centered about the Eucharist service and the propriety of Reservation.

In the early days of his episcopal office, Bishop Ingram was unfamiliar with the tenets and doings of the "Ritualists." He applied himself to studying their problems with the purpose of understanding them better. If he did not become personally sympathetic with their movement, he at least conceded that the pioneers were acting with certain righteousness inasmuch as they were persuaded that what they taught was a part of traditional Catholic faith. The rub lay in their conviction that their consciences were more bound to what they discovered the Catholic faith to be than they were to the directions of their Bishop.

Between the rebellious excesses of the Anglo-Catholic and the protestations of the incensed Evangelicals, the Bishop found himself as "between the upper and nether millstone." He looked upon his own function as that of peacemaker. He wanted the lambs of his flock to live happily one with another. Moreover, he felt that real harm could be worked upon the consciences of the faithful if the continuity of doctrine and practice should be too brusquely disturbed.

It must necessarily appear a curious thing to the Catholic that in all this controversy Bishop Ingram did not seem to recognize any teaching authority or obligation in his office. In his programme for the reestablishment of peace, one finds no clear intention of deciding upon and teaching the accurate doctrine of Christ. In a letter to Sir William Johnson-Hicks, leader of the Protestant party, he is prepared to tolerate three different doctrines on the Eucharist. He writes, "What you do not seem to me to see is that there is another way to regard the Holy Sacrament besides yours, which is not Transubstantiation, and is quite as legitimate in the Church of England as your own." (p. 207) But in the name of peace, he appeals, "Cannot the people on your side be generous enough, not only to keep within the Church of England, but make happy in the Church of England those to whose work and devotion we owe so much?"

This engrossing chapter tells of the Royal Commission of 1906 on

Ecclesiastical Discipline which recognized that the law of public worship was "too narrow for the religious life of the present generation", (p. 197) and made a suggestion that the Prayer Book be revised. The Bishop's kindly affection for his clergy was being repaid in stubborness and opposition. Discipline was being demanded in every quarter. He, along with the other Bishops, looked to a new Prayer Book as a solution for the disorders in the Church. But when it appeared in 1927, the more Protestant Evangelicals were convinced that the pass had been sold to Rome (p. 202), while the Anglo-Catholics feared that it jeopardized their stand on the Blessed Eucharist.

He called upon the Evangelicals to be tolerant even as they would be tolerated. To the Anglo-Catholics he admonished that they had received more than they could have expected.

The chapter continues to follow the passage of the Prayer Book through the Scylla and Charybdis of the two extreme parties and to recount how it ingeniously escaped with its life from the death blow of the Cyclops, Parliament. Well selected quotation and documents illustrate Bishop Ingram's patient guidance, and his resilient return to optimism after each disheartening frustration of his cherished design to restore both peace and order within the London flock whom he loved with touching devotion.

—S.B.

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Zsigmond Mihalovicz, *Martire, Non Criminale* (Martyr, Not Criminal), A.V.E., Rome, 1949.

The *Osservatore Romano,* in an article under date of February 1 dedicated to this work says:

"*Martyr, Not Criminal* is today the title of the work of Msgr. Zsigmond Mihalovics, in which the general director of the Hungarian Catholic Action offers his testimony on the events in which he participated, often in defense, at the side of the Cardinal. The trial at Budapest was nothing else than a rapid epilogue of a struggle which had lasted for years. While the circumstances of the trial are quite well known, much less known are the events which preceded it and which are reconstructed in this book. . . . When one considers his activities (of the Cardinal, as reported in this book) in those extremely difficult years, one understands the motives which caused the adversaries to organize that trial. It was not possible otherwise to eliminate such a bold and decided opposition."

Sobornost: The Journal of the Fellowship of S. Alban and S. Sergius. Winter, 1949, London: 52, Ladbroke Grove, W. 11. Two shillings.

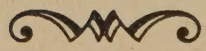
The Fellowship of S. Alban and S. Sergius is "an unofficial body of people who, realizing the need for the unity of the Church, aim at furthering mutual understanding and co-operation between the divided Christians of East and West, and especially between members of the Anglican and Orthodox Churches. It is a fellowship of prayer, study and common work." *Sobornost* (a "Russian word, roughly corresponding to the English word 'Catholicity', which suggests the idea of 'all-togetherness' ") is its official publication, at present appearing semi-annually. The current number is attractive in format and contains a number of items of more than passing interest. Its aim appears to be popular, directed it would seem more to the general mass of the faithful of both confessions rather than to the theologian or Church historian.

Of interest to Catholics is a laudatory sketch of the Mystery-Theology of Dom Odo Casel, difficult to evaluate because of its brief length and necessarily cursory portrayal of the elements of what is called "Maria-Laach Theology", by Louis Bouyer. Another brief outline on a ppoular level is that of Nicolas V. Lossky on "The Place of Icons in the Church", which succeeds in tempering the foundations for any traditional Anglican aversion towards the cultus of images. The Archimandrite Lev Gillet, in "Our Lady of Walsingham" traces the origin of devotion to the Mother of God at this chief of her English shrines and its restoration in our own day. His account of the Fellowship pilgrimage to the Shrine is a witness to the sincere devotion to Our Lady which has in these latter days made its appearance among certain Anglicans, a development certainly warranting gratification on the part of Catholics.

In noting a few particular manifestations of the difficulties that must beset the Fellowship in the pursuit of its meritorious objectives it is not our purpose to carp or criticise. The article by Edward Every, for instance, entitled "The Catholicity of the Church", had to be written if the conflicting points of view given by speakers at the 1949 Abingdon Conference were to be harmonized or even superficially cleared of their contradictions. It would appear here that intransigeance about the exclusive claims of the Eastern Church to be the sole guardian of the deposit of faith cannot so easily be shunted aside; nor can those Anglican schools of thought that make the Church of Christ so all-embracing be easily confined to the background. Archbishop Germanos, in his address at the dedication of the Fellowship's Chapel of St. Basil, skirted a very difficult situation in his reference to the "canonical prohibition", not yet cancelled, by

which his communion forbade "all prayer in company with heretics". (p. 226) The account given of the Whitby Conference (pp. 256-258), even though this is not an activity of the Fellowship, appears indulgent to a fault in its reference to the claim of the Swedish Lutherans to apostolic succession. Surely the "Orthodox" members of the Fellowship must be startled by the sentence: "Though the necessity of a bishop for the ordination to the priesthood has not always been in practice observed, the *ius vigens* of the Church is in accordance with the Catholic and Apostolic practice"!

Two further contributions on contact with the separated Eastern Church by Peter Hammond ("A Greek Festival") and Jack Newport ("A Congregationalist in Orthodox Paris") are valuable as sympathetic accounts of Oriental observances on the part of outsiders.

It would be impossible to conclude this notice without expressing a degree of wonder why English-speaking Catholics, at least in America where contacts should be plentiful, could not present a journal similar in its emphasis on the value of Eastern spirituality and traditions, even though their direct contacts would be with Orientals fully united with the Holy See. *Sobornost,* prescinding from the dogmatic divergences with which its editors must necessarily be confronted, is worthy of commendation for its sincerity and wholesomeness in this emphasis.

Dunstan Donovan, S.A.